The Christian Century

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Why Do They Leave the Unions?
By Kermit Eby

Science and the Students
By Sherwood Eliot Wirt

Protestantism and Labor
An Editorial

The Pastor of the River
By Carl Mydans

AUGUST 31, 1949

In This Issue

CARL MYDANS

is head of the Tokyo office of Time-Life. Mr. Mydans entered feature journalism as a photographer, winning recognition as one of the most gifted of those who gave *Life* its original prestige among illustrated weeklies. Caught in the Philippines at the outbreak of the war, Mr. Mydans and his wife, Shelley Mydans, were interned in the Santo Tomás prison camp by the Japanese. On his exchange, he joined Gen. MacArthur's forces and covered the advance of the Americans from New Guinea to the surrender in Tokyo bay. The article in this issue was written in Seoul early this year. At latest reports, Pastor Ho was still ministering to the outcasts of that Korean capital.

KERMIT EBY

has contributed so many articles to The Christian Century that it is hardly necessary to identify him again for our readers. Letters are still received referring to the autobiographical series in which, a few years ago, he told of his boyhood in the Church of the Brethren. Mr. Eby recently resigned as national educational director of the C.I.O. in order to become an associate professor of sociology at the University of Chicago.

SHERWOOD ELIOT WIRT

first gained the attention of Century readers with an article in our April 27 issue of this year, "Would They Shake Hands Today?" Mr. Wirt's writing has a professional finish which reflects the seven years he spent in newspaper work before entering the ministry. Recently he has been minister of the University Congregational Church in Seattle, where he has been in charge of a congregation made up of students and faculty members at the University of Washington. He is now on leave taking postgraduate work at Edinburgh.

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The Christian Century

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Calendar of Coming Events

Aug. 26-Sept. 2. A.F.S.C. High School Institutes, Harvard, Mass.; Medford Lakes, N. J.
Aug. 27-Sept. 3. Disciples Central Region Family Camp, Troy, Mo.
Aug. 29-Sept. 2. Disciples of Christ International C.Y.F. Commission, Illinois Disciple Foundation, University of Illinois, Urbana.
Aug. 29-Sept. 2. Westminster Pastors' School (Methodist), Western Maryland College, Westminster, Md.
Aug. 29-Sept. 4. National Conference of Methodist Youth, Lycoming College, Williamsport, Pa.
Aug. 29-Sept. 5. Lutheran Free Church Luther League Federation Annual Convention, Medicine Lake, Minn.
Aug. 30-Sept. 4. F.O.R. Western Conference, Geneva Glen Camps, near Denver, Colo.
Aug. 31-Sept. 4. United Student Christian Council Annual Meeting, Bowling Green, Ohio.
Aug. 31-Sept. 3. Ecumenical Institute course on "Christianity in Art," Celigny, Switzerland.
Sept. 4. Haverhill, Mass., Summer Union Services; Roy Minick, speaker.
Sept. 7-13. Church of God Annual General Assembly, Red Bay, Ala.
Sept. 9-15. Ecumenical Institute Conference for Members of the Medical Profession, Celigny, Switzerland.
Sept. 12. Interdenominational Bureau of Architecture and Church Building Committee Midyear Meeting, Anderson, Ind.
Sept. 12-16. Syracuse Area Pastors' Advance, Syracuse University, Syracuse, N. Y.
Sept. 13-14. Hartford Seminary Foundation 32nd Annual Pastors' Conference, Hartford, Conn.; Nels F. S. Ferré, leader.
Sept. 14-15. National Lutheran Editors' and Publishing House Managers' Association 37th Annual Convention, Hancock, Mich.
Sept. 15-Nov. 24. Church World Service Nationwide Clothing Drive.
Sept. 20-21. American Lutheran Spokane Conference, Northwestern District, Autumn Meeting, Cameron, Idaho.
Sept. 22. Association of Lutheran Hospitals and Annual Convention, Cleveland.
Sept. 25-Oct. 2. Religious Education Week.
Sept. 26-Oct. 1. National Lutheran Council Staff Meetings, Chicago.
Sept. 26-Oct. 1. Protestant Episcopal 56th Annual General Convention, San Francisco.
Sept. 27. Lutheran Foreign Mission Conference of America, Chicago.
Sept. 27-29. Disciples of Christ 117th Virginia State Convention, Roanoke.
Sept. 30-Oct. 2. Wisconsin Council of Churches Third Annual Laymen's Conference, Green Lake.
Oct. 2. Chicago Sunday Evening Club; Bishop Gerald Kennedy, speaker.
Oct. 3. Gammon Theological Seminary Seminar and Inauguration of Harry V. Richardson as President, Atlanta.
Oct. 4-6. United Presbyterian Synod of New York Meeting, South Ryegate, Vt.
Oct. 5. New York State Council of Churches and Chaplains Association Conference on Institutional Work, Albany.
Oct. 9. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Oct. 9-16. First National Leprosy Missions Week.
Oct. 14-Nov. 7. Ecumenical Institute Course for Missionaries on Furlough, Celigny, Switzerland.
Oct. 16. Laymen's Sunday.
Oct. 25-30. Disciples of Christ International Convention, Cincinnati.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, AUGUST 31, 1949 NUMBER 35

EDITORIAL

ONE VOICE has been strangely silent during all the national debate over the Barden bill. No one has heard a peep out of the Federal Council. Whether church institutions should share in tax support has been hotly argued in the press, in both houses of Congress and on scores of platforms. Public figures such as Senator Donnell and Representative Barden, private citizens such as Mrs. Roosevelt and former Governor Lehman have made the issues of church-and-state relations and of free speech of immediate consequence to every citizen. They dared the lightning when they did it, and when it flashed they showed magnificent courage in defying it. Hundreds of ministers and many church bodies hailed that courage, while striving to make the issues clear to those who could be reached by their voices. But while all this has been going on, never a word has come from the Federal Council. Why not? What's the trouble? Is the machinery so unwieldy that it cannot be made to act on a great public issue until the battle is over? Or does the Council disdain to sully its dignity with the stains of real conflict? A meticulously balanced document, put out six months or a year from now, containing a full history of the development of education in this country, with serried ranks of footnotes quoting the positions taken by Professors Whozis, Whatzis and Whyzis in their respective tomes, may be an impressive testimony to the Council's scholarship and of some conceivable value to future Ph.D. researchers. But it won't affect the acts of the 81st Congress or give the American public leadership while it is forming its determinative opinion. We know the difficulties which controversial questions make for the Federal Council. But when Protestant issues are up, if the Council is silent its importance to Protestants will wither away.

Why Is the Federal Council Silent?

House Cuts Arms Aid Figures

THE REVISED VERSION of the arms aid bill was rushed through the House of Representatives with the speed the nation has come to expect of that body. But the form in which the MAP measure passed the lower chamber left the White House and Pentagon deep in gloom. By the wide margin of 116 votes the House cut the military aid authorized for other Atlantic pact nations in half. Whereas the President had asked for $1.45 billion, the House approved a total of only $869,505,000, of which almost $300 million would be earmarked for Greece, Turkey, Iran, Korea and the Philippines. Few expect this drastic cut to be confirmed by the Senate. That body is more likely to pass such an amended bill as Senator Vandenberg and Senator Dulles have proposed. This would cut the funds available for arms aid this year by about a half, but would authorize entering orders for the other half to be filled and paid for next year. In other words, the cut would be more apparent than real. Whatever the outcome in the Senate, and the subsequent conference horse-trade between the two branches of Congress, the action in the House has made at least three facts clear. (1) Congress has no fear of an imminent war. The attempt to work up a war scare to pass the administration bill has been a dismal failure. (2) Congress has no confidence that the sort of aid reflected by an MAP bill would stop the Russians if they were to attack. If the Red army stays within bounds, even the congressmen who have voted for arms aid believe it will be for other reasons. (3) Congress has not been convinced that the figures in the MAP askings submitted by the administration represent anything more than a genial guess by the President and his advisers as to what the appropriations traffic will bear.

Maryland Courts Affirm Rights of Conscience

MARYLAND, according to Henry L. Mencken, should rightfully be known as the Maryland Free State. The claim rests on its long and proud record as a citadel of civil liberty. Moreover, Mr. Mencken holds that his native state has always shown a healthy distaste for interference by government in the affairs of private citizens. Recently, however, Maryland has swung off in the other direction. The so-called Ober law passed by the recent session of the Maryland legislature to root out subversive influences went beyond anything enacted elsewhere. When Maryland came down with the red jitters, it developed a malignant case. Among the state employees who refused to take the new oaths required were three Quaker women—one of them a doctor at the head of the state's tuberculosis prevention. Last week a judge in a Maryland circuit court knocked out the Ober law as a violation of the First and Fourteenth Amendments of the federal Constitution and of the Maryland constitution and declaration of rights. The state says it will appeal, all the way to the Supreme Court if necessary, but since the Maryland judge based his verdict squarely on recent decisions by the Supreme Court there does not seem to be much likelihood of a reversal. At the same time, another

Maryland circuit court judge ruled that a law requiring public officials to swear to their belief in the Christian religion, in the existence of God or in a hereafter was unconstitutional. As a result, a councilman in the town of Brentwood, who calls himself a pantheist, will be seated. Thus civil liberty has received another reinforcement from these Maryland judges, who hold that it includes freedom to believe what the majority rejects or freedom not to believe what the majority accepts. That is sound Americanism.

Norwegian Pacifists Gain Tax Adjustment

IN COMMENTING on the case of Dr. Aleck D. Dodd, dismissed from his position with the Toledo council of churches for refusing to pay 75 per cent of his income tax, we said on June 15 that the United States "should do as Great Britain and some Scandinavian countries have done and make it possible for conscientious objectors to war to pay their taxes into funds whose purpose is guaranteed to be pacific." Hubert W. Peet, editor of the London *Friend*, wrote that there was no such arrangement in effect either in Britain or in Scandinavia, and his correction was published in our issue for August 10. Now, however, the Norwegian government has done its best to make The Christian Century, if not an infallible reporter, a pretty good prophet. For the War Resisters International in Norway has received a notification from the finance and tax ministry of that government: "The department can agree that the defense tax of members can be transferred to the ordinary tax income." It is to be noted, however, that the situation in Norway does not parallel that against which Dr. Dodd and about 300 other pacifists have made their symbolic protest in this country. It is only a special defense tax, so labeled, which Norwegian pacifists need not pay if they remit an equal amount to other government coffers. There does not appear to have been any protest by Norwegian pacifists against the regular income taxes in their country. Meanwhile, reports from various sections indicate that the U.S. government is levying on bank accounts, as it did in Dr. Dodd's case, to make up the missing three-quarters of income taxes withheld by pacifist objectors. And the withholders have been no more successful than Miss Vivien Kellems, the Connecticut manufacturer who refuses to collect withholding taxes from her employees, in making the public conscious of the issue. For when the objector's act gains any publicity whatever, the usual public response seems to be, "How does he think the government apportions the 25 per cent he *does* pay?"

Church-State Struggle in Europe Continues

NO sensational developments have marked the struggle between church and state in eastern Europe during the last week or two. Some, therefore, may conclude that the tension is relaxing. That is not so. In the week before this issue went to press, for example, three incidents showed that the strain is actually increasing. First in the eyes of the press was the consecration of two bishops in Slovakia by the Roman Catholic Church. The Czech government called this a breach of the agreement with the Vatican, made in 1928 and supposedly still in effect, by which the state must approve nominations for bishoprics in Czechoslovakia. The church countered that since the new bishops were not appointed to specific sees in Slovakia the agreement did not apply. The consecration was interpreted by both sides as one more symbolic act by the church to prove its intention of defying state authority at every possible point. Equally significant was the letter to the Czech state prosecutor which Archbishop Beran of Prague smuggled to the outside world on August 17. This charged the state with all sorts of despotic and illegal acts directed against church agencies and properties and with holding the archbishop himself under house arrest. It indicated that the archbishop is now trying to force a showdown with the government—a showdown which the state will not relish since Archbishop Beran cannot justly be accused of such politically reactionary acts as were alleged in the cases of Archbishop Stepinac and Cardinal Mindszenty. The third development, unnoticed by the world press, was publication by the Evangelical Press Service of Germany of details concerning the demolition of Protestant churches in Brandenburg, part of the Russian zone. Protestant churches have been or are to be razed, says this careful source, in the districts of Felgentreu, Klein-Ziethen, Kunersdorf, Alt-Döberitz, Alt-Landsberg, Münchenberg, Strehlow and Märkisch-Buchholz. Such a development likewise casts an ominous shadow across the future.

No Welfare Department, Says Congress

SIX of the first seven reorganization measures submitted to Congress by President Truman became effective on August 20. All of them grew out of recommendations submitted by the Hoover commission. While by no means sweeping in scope, or getting at the core of the problem of bad organization and inefficient administration, these changes were, as Mr. Hoover said, "first steps on the long road to reorganization." Four of the seven measures went into effect without being challenged. (The law provides that the changes proposed by the President shall go into effect after 60 days if they are not turned down by either house of Congress.) Two, which shifted certain bureaus between departments, were endorsed by vote. But the proposal which would have swept into one department all the bureaus and other agencies which now direct federal activities in education, health and of a general welfare nature, was decisively defeated. The Republican senators, who combined with 23 Democrats to vote it down, said that they did so despite a last minute appeal from Mr. Hoover because of their fear that, if enacted, it would make Oscar Ewing, present head of the Federal Security Administration, a cabinet officer. Mr. Ewing, they charged, would use that position to push socialized medicine. We have no reason to doubt this was why the senators *thought* they voted against a federal department of welfare. We believe, however, that the real reasons for their decision lay at a deeper level than fear of Mr. Ewing. The Senate action, it seems to us, reflected a curious division which is growing within the minds of Americans. (No, we will

not even utter that blessed word "schizophrenia.") On the one hand, everybody and his cousins and his aunts seems to want more welfare aid from the government. On the other hand, everybody is increasingly afraid of a too centralized, too powerful government. Mr. Hoover's birthday valedictory was largely concerned with that fear. This inner struggle, we believe, lay beneath the Senate vote on the welfare department. It may prove a major factor in the 1952 election. But it will extend far beyond that, the most severe, and at the same time the most confused, inner conflict the American people have experienced since the one which ended in civil war.

Race Segregation Not Confined to South

AS IN MANY other states, the legislature of Illinois during its recent session passed a bill to extend state financial aid to local school districts. But something happened in Illinois that was not duplicated elsewhere. A Negro legislator from Chicago, Representative Charles J. Jenkins, slipped an amendment into the school aid bill which provides that the state funds shall not be given to school districts in which there is racial segregation. Now the Democratic attorney general of Illinois has come up with a ruling that if such funds are withheld, it must be the county superintendents of schools who do the withholding, not the state superintendent. Since the county superintendents support the segregation policy in force in 13 counties in the southern part of the state, and since these counties usually vote Democratic, the attorney general's ruling is designed (a) to see that they get state money without obeying the new law, and (b) to see that they keep on voting Democratic. The interesting fact about this is not so much the embarrassment in which the Illinois Democrats find themselves—they are on record as being for a state F.E.P. law and similar antidiscrimination measures—but the evidence which the episode has provided of the ignorance of most Illinois citizens concerning conditions in their state. When Representative Jenkins demanded that his amendment be enforced, a well informed journalist on the staff of a Chicago newspaper said, "I never knew before that there is racial segregation in some Illinois schools." Most other citizens in the central and northern portions of the state could, and probably did, say the same thing. Now that this condition has been brought to light we expect that, slowly but surely, it will be corrected. But here is one more illustration of the danger, and frequent injustice, in indicting an entire people. Segregation has existed in some schools in southern Illinois since the Civil War. It has taken most Illinoisans until now to find it out. A plea of ignorance does not void responsibility. Nevertheless, the ignorance is a fact.

Who Were They and What Did They Do?

WITH the thermometer at somewhere above 90 and the humidity running a close second, we found ourselves idly leafing through the *Peace Year Book* for 1949, published by the National Peace Council in London. (Send three shillings to 144 Southampton Row if you want a copy.) A list of names which filled almost three pages arrested our errant interest. Here it is: Henri Dunant, Frederic Passy, Elie Ducommun, Albert Gobat, Sir William Randal Cremer, Baroness von Suttner, Theodore Roosevelt, Ernesto Teodoro Moneta, Louis Renault, Klas Pontus Arnoldson, Frederik Bajer, Auguste Marie François Beernaert, Baron D'Estournelles de Constant de Rebecque, Tobias Michael Carel Asser, Alfred Hermann Fried, Elihu Root, Henri La Fontaine, Woodrow Wilson, Léon Bourgeois, Karl Hjalmar Branting, Christian Lous Lange, Fridtjof Nansen, Sir Austen Chamberlain, Charles Gates Dawes, Aristide Briand, Gustav Stresemann, Ferdinand Buisson, Ludwig Quidde, Frank Billings Kellogg, Lars Olof Jonathan Söderblom, Jane Addams, Nicholas Murray Butler, Sir Norman Angell, Arthur Henderson, Carl von Ossietzky, Carlos de Saavedra Lamas, Viscount Cecil of Chelwood, Cordell Hull, Emily Greene Balch, John R. Mott. Who are they? Or who were they? What put them in this list? They are, as most readers have probably guessed, the individuals to whom Nobel prizes for contributions to world peace have been awarded since the inauguration of the rewards in 1901. (In a number of years the prize was given to organizations, as in 1947 when it was split between Quaker committees in Britain and the United States.) When we think of the maneuvering that goes on to induce the Norwegian parliament to bestow this prize on certain candidates, and then try to recall what the service to peace was which brought the coveted honor to many in the list, we fall to wondering again what good is served by laurels of this sort. Have the Nobel prizes given nobler content to the phrase, "a great servant of peace"? Or have they cheapened it? Perhaps it's just the weather which puts us into this carping mood. Anyway, we hope Ralph Bunche gets the award this year.

Massacre Reported From Madagascar

LISTON POPE, new dean of the Yale divinity school, has just returned from several months in Africa. In the August 8 issue of *Christianity and Crisis* he reports that the French suppression of last year's revolt in Madagascar cost the lives of 60,000 African natives. If this, or anything like it, is true it should arouse the conscience of the world. Dr. Pope charges that so far the French authorities have succeeded in keeping the facts from the outside world. Evidently there are Frenchmen, however, who know, or at least suspect, what happened. Eduard Herriot has threatened to resign the presidency of the Chamber of Deputies if the death sentences passed against the Malagasy leaders who led the revolt are carried out. Dr. Pope's report from Madagascar, coming on top of the French record since 1945 in Indo-China, makes the assurance that old-styled imperialism is a thing of the past among the "freedom-loving nations" look pretty forlorn. . . . On June 29 The Christian Century raised the question what had become of Ernst Lohmeyer, distinguished German New Testament scholar, taken by the Russians. On July 6 we printed the assurance of the Evangelical Press Service that he was in the hands of the Poles, serving "a severe sentence." Now, however, the same German church news agency declares that the claim that Dr. Loh-

meyer is in Poland cannot be verified, and that his whereabouts and fate remain a mystery. Three and a half years have passed since the Russians arrested him. . . . Newspaper and magazine advertisements extolling the Roman Catholic faith have drawn 304,470 requests for additional information since last January, Supreme Knight John E. Swift told the annual convention of the Knights of Columbus. As a result, 20,397 non-Catholics have enrolled for correspondence courses in religious instruction. . . . World Council headquarters at Geneva reports U.S.A. shipping lines discovered at a recent conference that Church World Service is now the seventh-largest shipper in this country.

Protestantism and Labor

PROTESTANTISM approaches another Labor Sunday in a mood compounded of indifference, frustration and guilt. The indifference will be revealed by the great numbers of churches which will grant the day no recognition. To some extent the date contributes to this. Coming at the close of the vacation season, with multitudes away from home for the year's final summer weekend holiday, Labor Sunday often finds congregations at the year's lowest point with pulpits filled by assistants or visitors. Under such circumstances, following the line of least resistance often leads to neglect of the day.

Protestantism's sense of frustration results from the meager response so far won by its efforts to prove its concern for the workingman. Forty years have passed since the Federal Council adopted its "Social Creed of the Churches," and thereby made itself a target for brickbats which still fly. For two generations Protestant interdenominational and denominational bodies have been discussing industrial conditions and adopting resolutions demanding social justice for the workers. Church bodies and Protestant ministers individually have sought to arbitrate or secure peaceful and just settlements of numberless labor disputes. The church press carries hundreds of articles on the subject; church publishing houses have produced scores of books dealing with it. Yet it takes no prophet to foretell that where churches invite labor leaders to speak on Labor Sunday, most of the union representatives will spend their time exhorting the churches to take an interest in labor!

As for Protestantism's sense of guilt on Labor Sunday, this is to be found largely in the minds of farsighted leaders, who have grasped the changing nature of American life. They see the meaning behind the census figures which show the steady shift, decade after decade, from rural living to the city and from self-employment to factory payrolls. Three out of every four persons working for a living in the United States today, according to Sumner H. Slichter, are employees on someone else's payroll. That means, says Harvard's famous economist, that we are rapidly shifting "from a capitalistic community to a laboristic one." Yet thoughtful church leadership knows there is reason to doubt whether Protestantism is any closer to this increasingly powerful labor movement than it was to the labor movement of John Mitchell, Sam Gompers and Gene Debs. Perhaps the gulf is even wider than it used to be.

The Federal Council has a "Department of the Church and Economic Life." As is customary, this department has prepared a message which it is hoped will be read from Protestant pulpits next Sunday. This year's message deals largely with the relation of labor to the responsibilities of its growing power. In its key section it says:

> In America the churches are rightly concerned with the motivation and the social consequences of the increased concentration of corporate power; they face also the great question of the end for which organized labor will use its expanding power. Will it give Christian principles, including social responsibility, a first place in its program? Will the men who guide its affairs exercise Christian humility and justice in their use of power? Will they put the public interest above the special interests of the pressure groups they lead? The answers to these questions depend upon the religious and ethical values held by the people in the ranks and leadership of labor.

Here is a matter of enormous consequence to the future of this nation. Because the issue involved is so essentially moral and ethical, this year's Labor Sunday message is mainly an exhortation to Protestantism to shoulder its share of the responsibility to see that the searching questions we have quoted are rightly answered. How is this to be done? "Our churches," says the message, "seek both the organized and the unorganized workers in still larger numbers in their membership *and leadership,* while they likewise seek to achieve closer contact, understanding and cooperation with all workers everywhere." (The italics, in case the reader is in any doubt, are ours.)

Is this more than a pious aspiration? Is American Protestantism so acting as to persuade labor that it seeks "closer contact, understanding and cooperation"? And, more important, can it? Can Protestantism, as it is now constituted, with its dominant middle-class outlook and its present clerical and lay leadership, win this relationship of comradeship and mutual influence with labor? The Federal Council message talks about accomplishing this through the ministry of "men who share the problems and strivings of those they would serve." How many Protestant ministers or influential laymen fall in this category? Is there any prospect that any large number of them soon will?

In an effort to contribute to preparations for the approaching Labor Sunday, The Christian Century has published two articles which bear on the answers to these $64 questions. One appeared last week: "Go to the Workingman," by Clair M. Cook. One will be found in this issue: "Young Idealists in Labor Unions," by Kermit Eby. Mr. Cook is a Methodist minister who spent years at a shop lathe, serving during the same time as a labor union officer. Mr. Eby is a member of the Church of the Brethren who climaxed years in the labor movement with a long period as a national officer of the C.I.O. Both men, in other words, write from inside the labor movement and from inside the church. Their devotion to both has been proved.

Mr. Cook holds that by reason of background and professional status there is a gulf between the Protestant clergyman and the organized workers which is seldom bridged. "We get over on our side of the street very early, and when an overalled worker comes along the other side with lunchbox under his arm, the best we can do is give a friendly but detached wave of the hand as he passes." How is the Protestant minister to cross that street? Mr.

Cook proposes as a part of his seminary training a sort of internship in a factory, much on the order of the internships in hospitals and mental institutions now served by theological students who look forward to service in institutional chaplaincies. He is forced, however, to acknowledge the time difficulties involved, and at the end of his article he seems ready to settle for a brief summer student-in-industry project. We seriously doubt whether seven weeks in a summer seminar, however well run, could do for young ministers what his seven years at a lathe did for Mr. Cook.

Mr. Eby is concerned about the young idealists who come from the churches and colleges "to invest their lives" in the labor movement. Behind his article, although it is not mentioned, we discern his mistrust of many recent well meaning proposals for the churches to select promising young people and commission them as a kind of lay missionaries to labor. Efforts of that sort to bridge the gap between the churches and labor usually end in failure, says Mr. Eby, because of the quickly fading romanticism which inspires them and even more because of the awful intellectual isolation which is imposed on those who undertake them.

The Christian Century has no ready-made solution to propose for this gap-bridging problem. But after reading the Cook and Eby articles, and thinking about the call in the Labor Sunday message for "closer contact, understanding and cooperation with all workers," we find ourselves wondering whether the Protestant churches might not discover their best means of approach to labor through helping to provide the intellectual stimulus within the labor movement now so badly needed. In Britain, it was the contribution to labor of the universities and the thoughtful ministry in study classes (often held in chapels) of the Workers Educational Movement and similar enterprises which finally produced the Labor party. The differing streams which have flowed together to form that party are reflected in Britain's present cabinet, with its Attlee, Cripps, Bevin, Morrison and Bevan.

Organized labor in this country desperately needs the same intellectual and moral fertilization as it grows in power. The Roman Catholic Church, as Mr. Cook pointed out, is beginning to try to provide this in a most determined and intelligent fashion. There are now schools in scores of dioceses in which priests, labor unionists and other laity study the application of the social encyclicals of recent popes to the American labor movement. Why could not Protestantism find in a parallel effort a hopeful way of starting the task of bridge-building?

An enterprise of this sort would not be easy to get under way or to expand into influence. Most of organized labor would, at the start, be suspicious or apathetic. Suspicion would be caused by the old but persisting legend that the church is a tool of the possessing classes; apathy by the fact that wages and hours still constitute the only compelling interest of an overwhelming majority of American trade unionists. There would be, likewise, suspicion and outright opposition within the churches themselves. But the difficulties do not outweigh the possibilities and opportunities. At this point our Roman Catholic brethren, with their labor schools and institutes, have something to teach us.

The Lonesome Drum Major

EDITOR THE CHRISTIAN CENTURY:

SIR: Ages ago, in 1919, when I was a child of five (that's a joke, son) the longest parade I ever saw marched up Fifth Avenue, New York. It was the review of the 27th Division of the army on its return from the First World War. It lasted for many hours. The cross-town traffic had to be allowed to go through at stated intervals, the break in the parade being made arbitrarily.

At one point the parade was stopped at 23rd Street and the street cars went through, just after a drum major had passed 23rd Street. The band was held up but, unaware of that, the drum major marched ahead all by himself, tossing his club in the air, all the way up to 28th Street, while the band was rendered immobile five blocks behind.

That vivid picture comes back often in connection with many things. A church, for instance. The prophet is away out in front—where he ought to be—while the rank and file are blocked off several miles behind. In the early days of the radio, a technical monitor made this comment on a church program on the air: "Preacher blasting badly. Congregation faint." It is often so.

Yet I often feel about many kinds of drum majors that they ought not to be so lonesome, and the crowd not quite so far behind him. The drum major ought to carry some folks along with him. For, after all, leadership implies a following. It is not a solo performance, but a parade.

This is true of any organization. Take a cause as good as that of world government, for instance. It has its lonesome drum majors. At the head of the procession is the prophet with his vision, with speeches as breath-taking as the drum major's legerdemain. But away back five blocks to the rear is the band, nervously wondering about the intervening steps from here to there.

The same is occasionally true of a church's organization for social action. Up in front is the leader who sees afar (sometimes, very far). But the rest of the parade stands bewildered six blocks in the rear, uncertain about just where the drum major is leading them.

If anyone reads this besides the long-suffering linotyper, he will say, "Poor old Simeon, gone reactionary." Maybe so. I realize that impatience often is a cardinal Christian virtue. Patience is frequently a mask for caution, fear and betrayal. Nevertheless, it is the responsibility of a prophet to carry *some* followers along with him. He is not merely to have the mental and emotional intoxication of proclaiming the absolute ideal, but to lead some followers along the difficult way from the bad "here" to the better "there."

Christianity has taken many of its symbols from the animal kingdom—the eagle, the lamb, the pelican among many. I nominate another, the lowly inchworm. Look at one on a railing some time. It lifts up its head to see a vision, it makes a reconnaissance of the situation, then it gives a stout lunge forward, and finally draws up its length to consolidate its position. Sound churchmanship! It doesn't break any speed records, but it makes progress, and it all goes along. It goes by inches, but, after all, 63,360 inches make a mile. (Honest, I just looked it up.)

Yours,

SIMEON STYLITES.

The Pastor of the River

By Carl Mydans

THE RUSTY DOOR of the little church house flapped so noisily in the cold Korean wind that I thought at first the pastor had not heard me. But as I turned away, I saw him in his black broadcloth suit coming up the alleyway with two cabbages dangling from a string. He was at a dog-trot and eager to get inside, for the ground was frozen and he was barefoot.

"I am embarrassed to greet you this way," he panted, "but last night while I slept, someone took my shoes and stockings. They are in great need here, you know," he added in a whisper as he hung the cabbages from a nail in the entry and directed me into his tiny room adjoining the church. We squatted and he slid his feet luxuriously over the surface of his heated yellow-papered floor and hugged a pot of tea to stop the chattering of his teeth.

I

A little girl patted into the room on her hands and knees and hid behind him. Then came another, and another. They were embarrassed and they looked only at their hands. "These are some of my children," the pastor said. "They come here frequently. They say they want to see my water colors. But they really come to get warm."

Pastor Ye Yun Ho looked at them affectionately. "They are good children," he continued. "Most of them have no mothers and fathers. And few people have time to consider how difficult it is to be good with no mothers and fathers."

The pastor had found these children on the city dump of Seoul. He had found many derelicts there, some grown-ups and a few complete families. All were victims of the war, homeless, hungry people who scavenged a day-to-day existence from the debris and garbage dumped by the United States army on the rock-strewn bed of the Han river in the very heart of Korea's capital.

That was more than a year ago, Pastor Ho recalled in his halting English, his small, tanned face slightly twisted in a perpetual half-smile. "It was in the winter, and cold like it is today. Their homes were cardboard packing boxes and wooden crates which your army had dumped there from big trucks. They needed guidance as much as they needed food. And I knew that they must have it from someone who was like them. So I found a packing box and lived out there on the river bed with them."

II

The children crept up close behind the pastor, their feet tucked under them. Pastor Ho poured tea into little cups. "They knew nothing of God and it is difficult to talk about God to people who have so little and have known no kindness. So I made sketches and water colors, and they liked them. At first it was only the children who came and looked, then some of the mothers and fathers. They asked me who it was I made a likeness of and I told them it was Jesus Christ. And they said: 'Who is Jesus Christ?'

"Then your G.I.'s came and I painted portraits of them. Not good portraits, but they bought them and they brought us shoes and clothing and food. Soon I was holding Bible class on the river bed and the children and some of the adults were joining me in hymns. Almost every day more children or another family joined our group, and sometimes I could hear some of my children telling the new ones about Jesus Christ. The first time I heard this I wept." The pastor's face twisted nervously for a moment and he toyed with his teacup.

"One day an American army chaplain came down, and then some people from the American 42nd Engineers. They brought some tin and some boards and they helped me secure this piece of land above the river. When we began to build the church, everybody came up from the river bed and began also to build these little houses you see around the church. And now this is their church and my flock has grown to almost 300 people."

III

Tiny, intense, 27-year-old Pastor Ho had just graduated from the Seoul Presbyterian Theological Seminary when his walks along the Han river bed decided him on his life-work. Soon he will be joined by his pretty and equally tiny fiancée, Chung Yong Deuk, who will this year graduate from Seoul's Women's Medical College. They will be married in the spring.

Meanwhile Miss Deuk devotes three afternoons a week to the little clinic she has established at the church. She gives free medical attention to the children. Currently she is putting most of her effort into physical examinations of a sampling of the urchins. Her findings so far have borne out her fearful predictions that the children of the city dump would show a tuberculosis rate of more than 90 per cent and a high degree of inherited and contracted venereal infection. She has been able to place a few of the advanced cases of tuberculosis in city hospitals in Seoul. But the rest, she says, must be helped by better food and drugs which she hopes "faith may bring us soon."

Pastor Ho has already had "an overwhelming experience in faith." Last year after *Time* magazine reported he needed $100 to complete the floor and buy glass for the windows of his church, an American army truck rumbled up with building supplies and a group of American soldiers laid the floor in one morning. But more overwhelming, says Pastor Ho, is the fact that "Americans many thousands of miles away have sent us large contributions of money for this little church." In donations large and small, addressed in care of George Fitch, director of the Y.M.C.A. in Seoul, the Han river pastor has already received $1,800.

Today the little church has windows and a floor, but the uncompleted steeple, which will one day carry the tablet, "The G.I.'s from beyond the Pacific fed God's prophet and helped to build God's church," collapsed in a heavy wind during the winter and will have to be rebuilt.

Meanwhile, says Pastor Ho, his congregation faces a new emergency. The Americans, whose garbage provided the livelihood for his flock on the city dump, have been departing for the United States, until now almost all of them have gone. As the huge trucks driven to the river flats became fewer and fewer, Pastor Ho has been forced to prepare for a new emergency. "Soon the trucks will all have gone," he worries, "and there will be no more refuse for my children to scavenge."

"But we have made plans," he explained brightly as he led me through his little rusty door. "We hope to build a brick factory here on the banks of the river. For this is the kind of industry in which both adults and children can work."

As the barefoot pastor in his black broadcloth walked with me in the cold wind to my car, he said that he wanted me to understand that it was not a thief who took his shoes—or his overcoat which had disappeared the day before, or, sometimes, the building materials of his church, but someone who really needed them in such cold weather. "You know," he said intensely, "it is easy to say right and wrong. But to teach the meaning of these words to people who have so little you must live with them to know how harsh they can sometimes be."

Young Idealists in Labor Unions

By Kermit Eby

WHILE I was director of research and education for the national C.I.O., I interviewed literally hundreds of students who wanted a job in the labor movement, and hired a few of them. These young people were attracted to the C.I.O. because they believed it a vehicle through which they could implement the social reforms in which they were interested. They were also attracted because of the glamor they associated with the C.I.O.'s activities. Its leaders, these young people believed, are fearless, incorruptible fighters for the right. Conscious of the role which men like Philip Murray and Walter Reuther have played in the labor movement and in American politics, these young students thought they would like to be near the inspiration of power.

Their conversations when they met me usually began, "I have a master's degree in economics from Harvard (or Wellesley)"; and I would reply, "So do some of the rest of us. Let's all try and live it down together." Then I followed with my usual discourse advising them to get a job in a plant, learn something about the thinking of workers, and if possible develop a primary power base. Usually a look of disappointment would come on their faces as they listened. This wasn't the advice they wanted to hear. Most of them wanted the top-level jobs, wanted to ghost-write the speeches and draw the blueprints for tomorrow's utopia.

Joining at the Working Level

Feeling guilty because of their hurt, I would try to explain to them the relation between power and policy formation in a great organization such as the C.I.O. I would tell them that staff men influenced policy only indirectly and that the real influence in the labor movement is contributed by men and women who have a political base, by which I mean support in some local union that can be counted on to back them.

Occasionally they were convinced. When they were, we would talk about job possibilities in some plant. I would outline contacts and suggest that once they had a job in a plant they should become active in the union, work on its education, research or political action committee, and determine for themselves whether they really wished to give their lives to the labor movement; whether they could stand the rough-and-tumble of power politics, ideological conflict and isolation from people of their own kind.

Even when I hired young men from the universities for technical positions as economists, I insisted that they spend time in an orientation process beginning with the study of union convention proceedings and continuing with attendance at conventions where they could observe the political infighting that goes on. I was particularly insistent that they get acquainted with the people in the national office and learn at first hand that some of them disliked each other because of ideological differences or conflict over personal ambitions. Only after my young men began to understand the nature of the institution in which they were operating was I sure that they were ready to make their contributions as technicians. After all, ideas must not only be developed; they must be sold to labor's leaders, and the selling process is profoundly influenced by the nature of personal relationships.

Not Many Stick

During the six years I was with the C.I.O., we received money grants from the Rosenwald Fund and the American Jewish Committee which were used to introduce young people to the labor movement. From this group of young people, a small number later went into the movement as full-time organizers or educational directors. A few of them are still in the C.I.O.—a very few. As I write this I can think of only a half-dozen young people out of the many I encouraged to enter the C.I.O. who are still active in its ranks.

Let us see why. Let us ask ourselves what they lacked in conviction, why the converted Communists stuck and the "liberals" deserted. For these questions I have no absolute answers, but I have my hunches. Most of my young people lacked a philosophy of life well enough formulated to hold them to the monotonous tasks they were so often called on to perform. There is little romance in cranking mimeographs and passing out handbills, or in working 18 to 20 hours a day at the hard tasks of organization and po-

litical action. Therefore, lacking an adequate philosophy and faith, my students gave up and went home to their own kind.

Understanding and Conviction Required

Consequently it is my conviction that a young person who wishes to go into either labor or politics must have a very clear understanding of what democracy means in the political sense, and what it means for each human being. He also must be able to understand the relation of the work he is doing to the whole of society. Perhaps this can be stated better by saying that a person is not educated until he can see the consequences of his actions in the sum total of their relationships. In a word, our young man must be a person with deep convictions. He must believe in our democratic heritage and be willing to work to maintain a democratic union or a democratic society.

I place this stress on the democratic faith because I detest the negative approach to communism which is being made both in unions and in most areas of politics and government. I am not one who thinks "Stop Communism" should be our motto; I believe our motto should be, "Advance democracy—spell it out in everyday life!" When I talk about advancing democracy I mean, simply, a translation of the abstract concepts of the democratic faith—justice, equality and all the rest—into a pragmatic program which affects the lives and well-being of the economically and socially underprivileged. Years ago the Japanese students I met when visiting Japan were more interested in the repeal of the Exclusion Act than in our protestations of brotherly love; and they are no different today. Here at home, democracy means to me a society in which every Negro and every other member of a minority group has an equal chance to get a job at the same rate of pay as the members of the majority group. Altogether, democracy means a faith *plus its application*.

Why She Turned to China

This democratic faith is an absolute necessity if we expect people to act. Let me turn to illustration to confirm my point. One of the first students I met after returning to the Chicago campus was a young lady whom I had encouraged to enter the labor movement. I asked, "What are you doing here? I thought you were throwing in with the Gas, Coke and Chemical Workers." She replied, "I'm preparing to be a missionary to China. The ideological conflicts in Gas-Coke were too much for me." I laughed and said, "China's a good place to go to get away from the revolution." And then I recalled my first meeting with her, an idealistic young woman who wanted to enter the labor movement because she wanted to help people. I recalled how little she knew about the left-right struggles which are so much a part of the C.I.O., and I wondered if I or someone else should have spent much more time preparing her for the kind of world she was entering.

Incidentally, her experience is not an isolated one. Hundreds of other young people have become confused by the bitterness of similar ideological and power conflicts within the unions or the great national labor organizations because they have not understood them. They have been unwilling to enter into these conflicts, and consequently have drifted out of the labor movement. This should not be so. They should have been helped to develop a faith strong enough and a conviction deep enough to cause them to stick and fight for the ideas they believe in. Until they do, the ends to which they and we are dedicated will not be won.

Next to confusion over ideological wars, the most disillusioning experience which comes to these unsophisticated youngsters is contact with the personal power struggles that are so prevalent in unions. They are completely unprepared for the bitter personal clashes that go on. They do not understand that labor leadership developed out of conflict and that only men who could withstand the challenges of management's arbitrary power could survive in the early days of union organization. Nor do they understand that men who have no status on the assembly line achieve it through leadership in unions and, once having gained it, are reluctant to give it up. Not understanding these power struggles, and often seeing their heroes engaged in interunion politics to the exclusion of their social mission, the young people become bitter. Again it seems to me that young people are not educated until they understand the nature of power and the way human beings operate in a political world.

The Attrition of Loneliness

The worker or the labor leader whom we idealize so much in the abstract is often a rather prosaic fellow, interested in baseball games, prizefights, movies and the neighborhood bar. He has never heard of the Great Books program or of Aristotle and Plato. Even Marx is pretty far removed from his realm of consciousness. Therefore the young intellectual who goes into the plant will need to have a real love of people to make up for the intellectual isolation which is inevitable, and he must be willing to work about twice as long and twice as hard as the people he serves. This can be possible only if his inner resources are great enough to carry him through. Otherwise, he will be beset by loneliness and will seek out his own kind in a world far removed from the labor union and the ward-and-precinct organization.

In summary, then, let me repeat that the young people who have come in from the ranks of the schools and churches, who have been exposed to the rough-and-tumble of labor politics and have stuck, are few. Most of these young idealists lack conviction. They are confused by ideological conflict. They are shocked when they find that some of their gods have clay feet. And they finally rebel against the isolation from their own kind which is required if a primary base in the labor movement is to be developed.

The Organ

(Albert Schweitzer)

SPIRIT, upon whom the Master Player
Sounds the great stops,
Wind-awaiting instrument,
Barren until touched by his hand,
Keyboard swept only by beauty,
You are noiseless except for music,
Silent save for the storm.

EDITH LOVEJOY PIERCE.

Science and the Students

By Sherwood Eliot Wirt

FOR the past two years I have been working with students on the edge of a large state university. I have been somewhat surprised to find that science, contrary to reports, is still king of the campus. The "revolt against liberalism" which, according to my seminary textbooks, is a definite historical fact, seems scarcely to have been heard of at this university. Such names as Niebuhr, Maritain, Kierkegaard or Unamuno are rarely discussed. Toynbee is widely dismissed as a "watered-down Spengler." Although I have read and heard dozens of statements by ministers to the effect that the confidence of man in strictly scientific solutions has been shaken, there is no such evidence on campus.

No Room for Religion?

Every thoughtful scientist recognizes, of course, that new discoveries create new moral problems. The matter of ethics has been taken up by the division of social sciences. And although a few of the social scientists are outstanding Christian thinkers, some of their colleagues are busy working out ethical patterns which would eliminate any need for religious, "superstitious" or nonscientific motivation. When we ask such a social scientist, "Are you not creating through science a Frankenstein monster which will destroy the human race?" he will reply, "Not at all. Only give us freedom to put this continent in sound, efficient, technological running order, and we will give you the happiest society in the history of humanity. And what can be done here, can be done elsewhere." One professor has written a book entitled *Can Science Save Us?* His carefully thought-out answer is Yes—*if* the social sciences are given a chance.

The students are even more surprising. On our campus they show tremendous interest in psychology, sociology, chemistry and physics. These are the crowded classes. Whether they are studying fisheries or philology, students are looking for applied science, practical and usable. If they have any spare time they may take an elective in "lit." or even in "Bible as lit." Such courses provide relief and contrast, but they are not directly connected with one's scientific education.

Student Interest Is 'Practical'

This becomes evident within six weeks after the student matriculates. He (or she) begins to enliven our off-campus discussions with an insistence on "objectivity," "conditioned behavior" and the "relativity of values." The student may have gone to Sunday school all his life, but that will not stop him now from challenging every Christian claim for which there cannot be produced "empirical evidence." Is there a God? Prove it! As for theology and its "puzzles," he would rather not spend much time discussing what is not scientifically "fruitful."

After surveying this vast devotion to science, I have been forced to conclude that the "revolt against liberalism" has not been a popular academic movement. It may have some roots in the masses, but it is primarily a movement within the church. And the church has not been able to make its influence felt on campus sufficiently to chasten the headlong enthusiasm for all things scientific. Why?

Church Coldness to Truth

Perhaps it is because the church has not always played it straight. We might as well start the criticism at home. Science in its theory is unquestionably devoted to truth. But the church, which claims to be the bearer of truth, has not always opened its arms to those facts which scientists have established. There is no need to document the assertion; it is enough to say that the professors and students know it, and that their confidence in religion has suffered accordingly.

Has the atomic bomb also disturbed these inhabitants of the campus? Not much. For the bomb is actually a vindication of science, since it works. As for the larger implications, the scientists have a way of saying, "The responsibility for making moral judgments is outside our purview."

In my belief there is one way for the church to increase the effectiveness of its gospel on the university campus, which has been sparingly used. That is to bring the scientific method directly into the life of the church and keep it there. Why should the disciplines of the House of God be more lax than the disciplines of the laboratory? I am thinking particularly of slipshod activities and careless thinking which are often found in a church, but which, say, in a pharmacy would prove a menace. As for the Sunday school, religious educators have for years been attempting to introduce better methodology in the Sunday schools—with mixed success. It could be said that their efforts on the whole have not greatly impressed the university professors as yet—to say nothing of the students.

When Church Methods Seem Scientific

I do not mean that the professors have only scorn for things ecclesiastic. Many of them are eagerly looking for signs of life in the churches. One of them gleefully told me recently about a church which flatly advised its parents, "We are not going to teach your child Christian character. You are going to do the teaching, and we will tell you once a week how you are progressing." Several of his students were writing term papers about that particular church and its character education project. He seemed convinced that it was scientifically sound.

At the risk of being called a "modernizer of Jesus" I would like to point out that Christ laid down one principle which has been adopted as a basic scientific axiom, namely, "By their fruits ye shall know them." It is true that he was speaking of the moral actions of men, not of natural phenomena. But the very fact that Jesus used the testing methods of modern science and applied them to values should give the church pause as it anxiously

seeks—as it often does—to raise a defense against the supposed "inroads" of science.

But it is one thing to say that the church should bring its training of youth into alliance with scientific laws of learning, and quite another to declare that science—either physical or social—can "save us." The very notion that "science can save us" is not a scientific deduction but a piece of secular metaphysical speculation, masquerading in a laboratory. It belongs with the boastful humanism of Pico della Mirandola and with Spencer's famous dictum that "progress is not only necessary, it is inevitable."

The Limitations of Science

It is when academic thinkers leave their smears and their graphs and start talking about human destiny that the churchman can say, "Now you are in my field of specialization—we can really begin a conversation!" For if the churchman knows his field, he can bring wider truth to bear on the subject than the empirical scientist ever can, despite the latter's vast knowledge of the effects of heredity and environment. The reason is that man's actions as an animal may be biological, but his actions as a *person* are spiritual. The strongest bonds in the world are not of steel and iron, but of love. Love can explain what chromosomes and hormones never can; it can even account for the origin of life itself. And since it is still true that a spiritual effect requires a spiritual rather than a material cause, we are led to the threshold of the assumption (never the proof) of a Creator God.

Reckoning with the Observable

This line of thinking is of course open to attack. What line is not? But it has the great advantage of showing the Christian position as based not on dogmatic, authoritarian claims, but on a reasonable approach to truth which attempts to take in the observable facts, the intangibles as well as the tangibles. Rather than damn all science with an outcry against the atomic bomb, this method seeks to show that materialism as a philosophy is not even scientific, since it does not account for man's dignity or his spiritual qualities—including his sins against himself. As if such latter phenomena were not on every side clearly observable!

I do not know that such an approach will raise the prestige of the church on campus, or whether it will convert anyone there from his empirical-materialist views. But I do know that Christian students and faculty leaders have found it a useful position, as they face in their time the charges of unscientific thinking which have been hurled at followers of Christ since the days of Celsus. There are not many of them, but they deserve our admiration. For it costs something today to stand on a state university campus and say that although science may be the head of the department, God is the king of the universe, and Christ the king of men—including scientists.

BOOKS

Through British Eyes

STORY OF AMERICAN PROTESTANTISM. *By Andrew Landale Drummond. Oliver & Boyd, Edinburgh, 30/-*

A FULL-LENGTH history of Protestant Christianity in the United States by a British writer is a daring enterprise. Dr. Drummond has carried it through with eminent success. Not for a long time have I read any British book about America which impressed me as showing more adequate knowledge of the facts, sounder judgment about the facts, or less disposition to "make something out of it" when some American practice or idea is discovered which differs from its British correlative. This does not mean that it is a particularly "friendly" book. If it were, it would be less valuable than it is. But the author is always intelligent, honest and frank, and nearly always well informed. Any criticisms that may follow must be read in the light of this general estimate.

As sources of information the author has used the best American authorities. It appears that he has made more use of Prof. W. W. Sweet than of any other, and he could not have done better. His bibliography is excellent, and it is evident that he has used most of the books listed. Moreover, he has not operated wholly by remote control, for besides a Ph.D. from Edinburgh, he has a degree from Hartford. He writes in a lucid and lively style that makes reading a pleasure.

Dr. Drummond is off to a good start by stating in his preface two important facts that are seldom discovered by foreign observers, most of whom make merry over the fact that America has 256 sects; namely, that the principal divisions were imported from Europe, and that more than 200 of these sects have practically no members (less than 3 per cent). The full history of American Christianity must be written as very largely the history of the various sects, for that is what it is. But the situation with all its evils needs to be seen clearly and not caricatured. On the other hand, although the final chapter is entitled "Toward Unity," the modern movement toward unity is not adequately treated in respect to either the concrete facts, the deeper motives, or the participation of the American churches in the larger ecumenical movement.

In the section on the colonial period, there is a good survey of the social, economic, political and religious conditions in Virginia from the first settlement to the Revolution, and incidentally an effective disposal of the "legend" that practically all early Virginians were "cavaliers" and scions of the nobility. Most of the "first families" were a slave-and-tobacco aristocracy which arose later and from humbler origins. There is note of the "zealous but sectarian" labors of the S.P.G. missionaries, of Oglethorpe's Georgia colony as a genuine haven for all faiths, and of the insolence of the Anglican minority in New York in trying to suppress "dissent" (even where there was no real establishment) and to set up the same kind of monopoly their church was struggling to maintain in England where it was a majority. This naturally brings in Francis Makemie, the father of American Presbyterianism.

The struggle of theocracy with democracy in Puritan New England is amply and fairly treated. The picture of Puritanism is colorful but carefully drawn. The author shows acquaintance with both extreme schools of thought in regard to Puritanism and steers a mediating course between them. He understands perfectly, as American writers sometimes do not, that the Puritans did not bring to America any ideas of general religious liberty. Their strictly totalitarian idea of the church was partly drawn from the Old Testament (as Drummond recognizes), and even more a hangover from the dominant church pattern in England, Scotland and continental Europe (as he fails to note).

At several points the author betrays a British and established-church point of view in commenting upon American prog-

ress toward, and achievement of, disestablishment and a system of free and legally equal churches. He thinks Bryce was too enthusiastic about America's separation of church and state and that he "did not quite realize the weak points of voluntaryism—the substitution of shifting 'denominations' for the ideal of the Holy Catholic Church" (p. 160). This observation invites stern comment for which there is no space. Later, in discussing the struggle between the Unitarians and the orthodox Congregationalists in Massachusetts while the "standing order" (establishment) was still in operation, Drummond recites the famous Dedham case of 1820, in which the town—which had built the church and was supporting it—wanted a Unitarian minister while two-thirds of the communicants of the church wanted an orthodox one. The judge held that "taxpayers paid for the upkeep of the church, therefore they had the right to control it." This democratic version of *cuius regio* seems to Drummond a monstrous doctrine, "the church at the mercy of the electors," but he sees nothing wrong with the alternative, that all the taxpayers should be required to support a church with which only a minority of them were in sympathy. The way out of the dilemma was, of course, "voluntaryism"—and that was how Massachusetts solved the problem in 1834.

A few criticisms: The effects of the Great Awakening, especially in the south, were better and more permanent than is admitted. William and Gilbert Tennent deserve a kinder word. Devereux Jarratt is fittingly recognized (p. 132), but later he appears as "Jarratt Devereux" (p. 221). "The fatal fluency of Methodism" (p. 181) is a smart but irresponsible phrase; and what was that fluency fatal to? Certainly not to the Methodists! Universalism was not a movement "parallel" to Unitarianism, unless it is meant that the two lines did not meet. There is some ground for describing current Chicago Unitarianism as both socially and theologically liberal, but to say that it is "shivering in the outer darkness of unbelief" is Athanasian arrogance. Would that phrase describe Robbins? or Pennington? or Preston Bradley? Somebody put Drummond up to that. The Cane Ridge meeting of 1801 and James McGready both seem to be labeled as Methodist by the context in which they are mentioned (p. 239), but both were Presbyterian. Stone's Kentucky "Christians" never "aligned themselves with the Baptists," never (in his time) called their congregations collectively "The Christian Church," never called themselves individually "*Christians*," did not have their ministers licensed and ordained by their "associations" (pp. 241, 244). As a Missourian I modestly hesitate to deny the statement that "Missouri was settled by poor whites from the south," but that isn't the way I've heard it and read it in books. The account of the rise and development of the Disciples of Christ (pp. 242-47) is remarkably good in most respects, but it contains ten specific errors in matters of fact and it does not mention the evangelistic technique which was the chief reason for their rapid growth to the somewhat exaggerated figure (2,000,000) that is credited to them. The name of the largest minority race in America is Negro, not "negro" (p. 296 *et passim*). In general, the author dwells disproportionately upon the bizarre aspects of the frontier life of a century ago and unwittingly leaves an impression which will probably cause many of his European readers to expect to find these conditions if they come for a visit. His most disputable generalization is the one concerning the southern churches (pp. 298-99), which seems to me unfair alike to Baptists, Presbyterians and Methodists.

Three of Dr. Drummond's excellent quotations should be transcribed here for the record:

When there was a movement toward disestablishment of the Anglican Church in Virginia, some Presbyterians favored "concurrent endowment." Madison wrote to Monroe: "They seem as ready to set up an establishment which is to take them in as they were to pull down that which shut them out" (p. 140). This has some bearing on the Roman Catholic contention, in connection with the interpretation of the First Amendment, that "establishment" can never mean anything but the establishment of *one* church. Madison used it to mean the establishment of at least two.

Whitefield was preaching from the balcony of the courthouse in Philadelphia in 1739: "Father Abraham, whom have you in heaven? Any Episcopalians? No. Any Presbyterians? No. Any Independents or Methodists? No, no, no. Whom have you there? We don't know those names here. All who are here are Christians. . . . Then God help us all to forget party names, and to become Christians in deed and truth" (p. 115).

Washington, in camp at Morristown, saw the Lord's Supper being celebrated in an orchard, under Presbyterian auspices, and asked if he might partake. "Most certainly," replied Dr. Johnes, "ours is not the Presbyterian table, but the Lord's table . . . and the Lord's invitation is to all his followers, of whatever name" (p. 139).

On the whole, Dr. Drummond has given us not merely an interesting British view of American Christianity, but a good sound history.

W. E. Garrison.

Books in Brief

Melville's Use of the Bible. *By Nathalia Wright. Duke University Press, $3.50.* This has been one of the high spots in my summer reading. It looks like, and indeed is, a highly specialized literary study in the works of Herman Melville with special reference to the influence of the Bible upon him and his use of biblical material. But it also involves a thoroughly intelligent statement of some important biblical ideas embodied in and illuminated by Melville's writings. So, whether the reader's prior interest is in Melville or in the Bible, he will find a rich mine of material. In his copy of Arnold's essay "On Translating Homer," Melville had heavily underscored the passage stressing the "invaluable lessons of style" to be derived from the Bible, and his own style is notably biblical. But the influence goes far beyond quotations, allusions and verbal echoes. It is far more significant in relation to characters and types, themes and plots, and basic ideas. Man's overweening aspiration in his quest for the absolute in spite of inner and outer limitations is a dominant motif. This is analogous to Prometheus and Faust, as well as to the tower of Babel and other biblical incidents. Melville introduces many seers and prophets—simple soothsayers and necromancers like the witch of Endor, ethical messengers like Amos and Hosea, apocalypticists like Daniel. He draws heavily upon Jeremiah, and Miss Wright's commentary here is fresh and penetrating. From the wisdom literature he derives (for refutation) the easy optimism of Proverbs' "be good and you will be happy," and (for confirmation) the disillusion of Koheleth's sense of the futility and transitoriness of mundane things. The tension between gospel ethics and human selfishness is a recurrent theme. The problem of evil, as theodicy, does not greatly trouble him. He is more disturbed by the actual inconsistencies of man than by the apparent inconsistencies of God. One feels that in Melville, and in this thoughtful study of his ideas, style and sources, there is deep probing into the issues of life. I must read again *Moby Dick, Typee* and *Omoo,* and then go on to the three or four of Melville's books I never got around to. They will mean a great deal more for having read this.

The Aspirin Age, 1919-1941. *Edited by Isabel Leighton. Simon & Schuster, $3.95.* It ought not to be believed, no matter what documentary evidence is adduced, that the years between the two World Wars were the Age of the Big Headache and nothing else. To be sure, the world was sick. It has always been more or less sick, but then it was sicker than usual. But it was not sick all over. It never is. The editor has assembled 22 essays, approximately one for each year of the period, by able and famous writers—Harry Hansen, Herbert Asbury, Samuel Hopkins Adams, Thurman Arnold, Wallace Stegner, Arthur M. Schlesinger, Jr., and others of that caliber. Each author deals with an episode, a crisis or a personality. With allowance for differences of personal judgment as to what's good and what's bad, I should say that not less than 16 of the chapters describe symptoms of society's bad health. These would certainly include such items as the diplomatic debacle after World War I, the failure of prohibition, the Harding collapse, the KKK, the Sacco-Vanzetti trial, the stock market crash, Father Coughlin, Huey Long, and the violence at Republic Steel in 1937. One can make one's

own classification of Sister Aimee, the Lindbergh legends, the Dempsey-Tunney fights, Wendell Willkie, and the circumstances of King Edward's abdication. All this does not make a history of the era. Rather, it serves much the same purpose as a series of pictures to illustrate the history. How marvelous it would be to have such a series to illustrate the history of the age of Pericles, or Augustus.

MOHAMMEDANISM, AN HISTORICAL SURVEY. *By H. A. R. Gibb. Oxford University Press, New York, $2.00.* The "Home Library of Universal Knowledge," to which this belongs, published a volume on this subject 35 years ago. This is an entirely new book by a different author who is an eminent authority in the field. It is probably as scientifically accurate and objective an account of the rise and spread of Islam, and of its sects and systems of thought, as could be written by any Occidental, and much more objective than any that would be written by one whose interest was either to propagate or to confute the Mohammedan religion. Islam early developed a concept closely parallel to the Roman Catholic idea of the infallibility of the church and the binding authority of its tradition. "When a consensus of opinions had been attained by the scholars of the second and third centuries [of Islam] on any given point, the promulgation of new ideas on the exposition of the relevant texts of the Koran and Hadith was as good as forbidden. Their decisions were irrevocable. The right of private interpretation was confined to the points on which no general agreement had yet been reached." Naturally, the area of freedom narrowed, generation by generation, till innovation became *ipso facto* heresy. The author does not often interject his own opinions, but in discussing the early Islamic heresy of Mu'tazilism he drops this pregnant remark (p. 116): "In religion, anthroposophy is a more insidious solvent than anthropomorphism." This heresy arose as the result of ingesting Greek philosophy without digesting it. Christian theologians might profitably reflect upon this dictum.

THE VIOLENT MEN, A STUDY OF HUMAN RELATIONS IN THE FIRST AMERICAN CONGRESS. *By Cornelia Meigs. Macmillan, $4.00.* The congress under consideration is the Continental Congress, 1774-76, which prepared the way for, and then adopted, the Declaration of Independence. When one remembers that, only 15 months before that fateful fourth of July in 1776, Benjamin Franklin declared that he had never heard any American, "drunk or sober," express a desire for the separation of the colonies from England, it is apparent that the leaders of public opinion did a great work in that brief period. They had to be vehement as well as courageous. In preparation for the defense of the colonists' rights, the Continental Congress had to take the necessary steps to create and maintain an armed force; but as a preliminary to the Declaration of Independence, it had to discover or create a philosophy of human rights and a radical doctrine of the purpose and nature of government. This latter is the process of which Miss Meigs gives a stirring and well documented account in her presentation of the leading characters of that drama.

BALLET, THE EMERGENCE OF AN AMERICAN ART. *By George Amberg. Mentor Books, New American Library, 35 cents.* Ballet in America, as a mature form of dramatic art, seems to have been an importation from Russia in 1910. Native developments came later, and not very soon. This compact 200-page account tells the story with ample detail, with illustrations, a chronology and lists of the repertoires of the principal companies. My secretary, who knows more about all this than I do, says it is a very good book. It is certainly a lot for 35 cents. W.E.G.

CORRESPONDENCE

A Gandhi Memorial

SIR: Partly through Century editorials, Indian students at the University of California have learned of Americans' interest in Gandhi. On Oct. 2, Gandhi's birthday, they hope to open a Gandhi Memorial Wing at the Berkeley library in response to this interest. They want to provide the students at the world's largest university with a collection of about 2,700 books, representing all known to be written by or about the mahatma, in several languages.

Indians in Canada, India, Africa and the United States are being asked by the Hindustan Students Association of America, Berkeley chapter, to help with this $7,000 project. The Hindustan students also wonder if American Christians, as admirers of Gandhi's practice of the Sermon on the Mount, would like to join with these Indians in contributing to the memorial collection—perhaps a forerunner to similar Gandhi memorials in other American universities. Fifty books and $145 have been contributed so far.

There are other ways than the conventional ones to keep religious ideas before the American college student. The Gandhi memorial collection is one of these, and though not intended by its initiators as an Indian "missionary" enterprise to teach nonviolence to a country proud of its atom bombs, the "Gandhiana" would remind future leaders at Berkeley that what our Lord said about turning the other cheek still has great practicality in international relations. Contributions in money or books are being received by Motee K. Jagtianie of H.S.A.A. at International House, Berkeley 4, Calif.

Mazatlan, Sin., Mexico. WILTON DILLON.

Maybe Coleridge Was the Culprit

SIR: Simeon Stylites in his brilliant sketch, "The Man from Porlock" (Aug. 10), was, as always, intriguing. I too have often wondered "who the man was and what he wanted." Simeon keeps on solid ground by citing the interruptions of which the Man from Porlock is guilty in our day.

But it is very probable that Coleridge's explanation that he was detained above an hour by "a person on business from Porlock" might require amendment if all the facts were known. For Coleridge was a marvelous conversationalist, with the vices of a talker. Who knows but that the Man from Porlock meant to stay a moment, then be gone, but was himself detained by Coleridge's talking himself out of his creative mood because the elation of words was upon him?

Anyway, Charles Lamb told a good one on his beloved friend. As Lamb tells it, he met Coleridge by chance in a park. After a few words of greeting, Coleridge struck his favorite pose, closed his eyes in a contented smile, and settled back to discourse at length on some sublime theme, gripping one of the buttons on Lamb's greatcoat. With his penknife Lamb neatly cut off the button and went on his way. Several hours later he happened to return by the same path. There, in the same spot, stood Coleridge, still indulging in sonorous speech, eyes blissfully closed, the button in his fingers, unaware that Lamb had been absent! ROY W. THOMAS.

Pilgrim Congregational Church, Denver, Colo.

No Change

SIR: Your editorial, "Is Catholic Doctrine Changing?" indicates that you do not know the Jesuits. I have read Fr. Dunne's articles criticizing Blanshard and have written him three letters exposing the fallacy of his criticism which he has ignored, although on a previous occasion I received two letters from him. Fr. Dunne, I believe, belongs to the liberal elements in the church and he seems to be overflowing with good intentions. But as I pointed out to him, men like him are tolerated by the church so long as they serve the purpose. Proof of this is found in the recent exile of Fr. Bruckenberger to the Sahara desert for insisting on exercising his right to attack the French nazi collaborators. The

church also broke an archbishop and one bishop in Spain because they refused to bow to Franco.

Against this Jesuit stand the words of Pius IX who in his encyclical *Longinqua Oceani* says: "It is necessary to destroy the error of those who might believe that perhaps the status of the church in America is a desirable one, and also an error that an imitation of that sort of thing, the separation of church and state, is legal and even convenient." These are the words of the supreme authority in the Catholic Church and whatever Fr. Dunne or anyone else might say to the contrary has no value whatever.

The Catholic Church has not changed nor is it changing. But the times and the circumstances have changed and the church must adapt itself to them, at least outwardly, while waiting for *der Tag*.

It would be dangerous to swallow the soporific words of Fr. Dunne, who could not have written without the tacit approval of his superiors. The motive behind this tolerant attitude is obvious to those who know the church. Only when the pope himself declares solemnly that the church recognizes its separation from the state and puts it into practice in countries like Spain and Portugal, will I believe that Catholic doctrine is changing.

Miami, Fla. M. MARTINEZ.

Dangerous, But Good

SIR: A few days ago I was visiting the trial of the 11 top Communists who are charged with advocating the overthrow of the government by force and violence. While sitting in the courtroom, another visitor, a young Communist, spied The Christian Century on my lap and asked to see it. He read it with delight and at length said, "This is dangerous!" Being a sympathizer with the Century's point of view, I attempted to qualify his remark. He did this himself by adding, "Dangerous, but good." He marveled that there should be a paper bold enough to criticize Cardinal Spellman. I also observed that he read with interest the editorial on the arms aid bill, which elicited his comment.

If our society would seriously consider The Christian Century's "dangerous" editorial policy, maybe it would have an intelligent approach to the problem of communism. WILLIAM R. SIKTBERG.

Bethany Methodist Church,
Brooklyn, N. Y.

Travel in Palestine

SIR: I shall be grateful if I may bring to the attention of your readers who are contemplating a trip to Palestine the following information:

The sacred sites, with the exception of Nazareth and the Sea of Galilee, are in Arab-held territory. No one with an Israeli visa in his passport is permitted to enter the Arab countries. This applies to crossing the line that, unhappily, divides Jerusalem. It has already been a keen disappointment to many who have come to Jerusalem to find that they are unable to cross from Israel to Arab Palestine.

Today I am in receipt of word that a party of 30 Americans are arriving next week and they ask that arrangements be made for them to visit the Old City, Gethsemane, the Mount of Olives, Bethlehem, etc. This is impossible.

The only solution at present is to land in Beirut and travel via Damascus and Amman to the Old City of Jerusalem, or, if coming by air, to go to Beirut or Damascus and on by air to Amman.

A. L. MILLER,
General Secretary.

Jerusalem Y.M.C.A.

An Unholy Bargain?

SIR: If the administrator of an estate which provided for a number of beneficiaries on the basis of share and share alike should surreptitiously bargain with one or more legatees to receive more than their share while others received less than their share, such a man would be condemned by all honorable men, and if a lawyer would be debarred from the further practice of law. Yet the administration at Washington is doing precisely this thing in providing subsidies and price supports to our farmers for their political support. And this is accepted as a matter of course in accordance with the ancient fiction that "the king can do no wrong," which is now interpreted to mean that anything the government does is all right so long as it is legal.

Notwithstanding great expense in helping the farmer produce maximum crops at minimum cost, the administration places artificially high prices on all farm products, including butter and cheese, thereby raising still further our high cost of living and frequently involving the destruction of huge quantities of potatoes and other products paid for at artificially high prices by the administration. It will be found that the many thousands of checks now being sent to farmers do not come from the national committee of any political party, but from the government itself.

Wichita, Kan. HENRY WARE ALLEN.

Bus Discrimination

SIR: R. G. Callahan (Aug. 10) asks "how allowing a child to ride in safety over a regulated route" to a Protestant or Catholic parochial school can aid his church. Let me tell him.

The school code of Illinois, Art. 29 (7), makes it mandatory for public school buses to provide transportation to nonpublic school children living along their routes. However, no provision is made for public elementary school pupils. Illinois has the larger high school districts imposed on the smaller common school districts conducting their own schools.

High school buses passing through these smaller districts must provide transportation to elementary pupils if they attend a parochial school in the same population center where the high school is located. If the same pupils, however, attend the elementary public school in the same population center, no such transportation is provided for them. Thus parochial schools are strengthened and public schools weakened by the use of tax money.

If it is argued that this money goes to the child and not the school, that simply means that the law is highly discriminatory as between children.

MARTIN P. SCHROEDEL.

St. Paul's Church,
Pinckneyville, Ill.

Why Learn to Read?

SIR: Why is Simeon Stylites (on whom be peace and to whom be praise forever) so disturbed over the possibility of future generations of children not being able to read (Aug. 17)? After all what'll they read?

We have ditched our mothers and fathers for mamas and papas, then for moms and pops. Next will come momsies and popsies; following that momsykins and popsykins, and so on. Will the momsies and popsies produce anything worth anyone's taking the trouble to read it? So why learn?

New York, N. Y. A. H. FROENDT.

More on Henry

SIR: Your correspondent, N. F. Lang (Aug. 17), was not so very much in error about different connotations. Truly the word "church" means one thing to one person and something entirely different to another. The editors of The Christian Century must know that there are religious institutions of ancient and divine origin and other institutions equally or more religious of modern origin, and that among the former is the Anglican church.

All the old reprobate Henry did was to say to the Bishop of Rome to stay on his own side of the fence and attend to his own business, that the Church of England could take care of its own affairs. This is the one good thing the old boy did. It was a blessing to the Church of England and to the world. Long before Henry's day the English people had been in rebellion against Roman usurpation. These facts of history should be known by any pupils in a public school.

Silver Spring, Md. NEVILL JOYNER.

Psalm Tune Competition

SIR: Monmouth College offers a prize of $100 for the best setting in 4-voice harmony for congregational singing of a prescribed metrical version of the 23rd Psalm. The competition is open to all composers and closes Feb. 28, 1950. For the words to be used write the undersigned.

THOMAS H. HAMILTON.

Monmouth College,
Monmouth, Ill.

NEWS of the CHRISTIAN WORLD

Detroit Debates 'Loyalty' Oaths

Amendment that Would Require All City Employees to Sign Them May be on September Ballot

DETROIT, Aug. 15.—The question of whether there will be on Detroit's September ballot a charter amendment which would require a loyalty oath from every municipal employee is still not settled. The proposal was approved unanimously by the city's common council, but Gov. G. Mennen Williams, upon the advice of his attorney general, vetoed it on the grounds that parts of it were illegal. Thereupon a majority of the council decided that it would be unwise to put a legally vulnerable amendment on the ballot. At that point, the council's legal counsel ruled the governor's veto out of order on a technicality. There the matter rests at the moment. It is widely believed that the councilmen have become increasingly uneasy because of signs that several liberal groups are convinced that the issue has arisen too hastily to assure time for unhurried consideration. The Wayne county C.I.O. council, while roundly condemning Communists, has voted opposition to the proposed amendment on the ground that a loyalty board would be a "means through which civil liberties are placed in jeopardy."

Morrison Warns Protestantism On 'Indifferentism'

In a sermon recently preached at Central Woodward Christian Church, Charles Clayton Morrison, contributing editor of The Christian Century, charged that Protestants "have been lulled into a kind of indifferentism by an organized interfaith movement in which all religions are regarded as equally good if only you live up to the ideals of the one to which you belong." Later on he declared: "If the Roman church can breach the wall of separation of church and state by securing tax funds for the support of its church schools, the position of Protestantism in American life will be radically changed."

Records Show Few Relief 'Chiselers'

Court records indicate that not more than 3 per cent of Detroiters receiving welfare assistance are obtaining it on false claims. This controverts the charge made recently by an independent investigator that every other person on the public welfare rolls is a "parasitic cheat." The "40 worst" of 489 fraud cases listed in the private investigation were handed over to the police for prosecution. Twenty-two of them were thrown out as "impossible to prosecute," 6 resulted in conviction and 2 in acquittal, 1 was not pressed at the request of the prosecutor, the principals in 3 pleaded guilty and await sentence, while 6 in which an "innocent" plea was made are awaiting trial. Daniel J. Ryan, welfare superintendent, concedes that the fraud figure for the city may run as high as 5 per cent, but he says that the cost of an investigating staff large enough to prevent all chiseling would be prohibitive.

Newspaper Deplores Spellman Charge of 'Bigotry'

"Any Cause Is Hurt When Temper Rises" was the title of a Detroit daily's forthright editorial concerning Cardinal Spellman's attack on Mrs. Eleanor Roosevelt because of her stand against federal aid to private and parochial schools. The editorial declared that it is possible without rancor to discuss at what point aid to education ceases to be in the interest of a child's physical needs and begins to provide assistance to a sectarian school system. "It serves no one to sound the incendiary cry of bigotry against the citizen or legislator who does no more than exercise the right of free expression on a public issue," the paper concluded.

Council Directory Lists 1,223 Detroit Churches

Metropolitan Detroit has 1,223 churches and synagogues, the recently issued directory of the local council of churches reveals. Of these, 174 are Roman Catholic and 39 Jewish. Affiliated with the council of churches are 604 Protestant congregations, representing 20 denominations. Other denominations listed are the Lutheran Church—Missouri Synod, with 104 churches; the Assemblies of God (Pentecostal), with 45; the Church of Christ, with 42; the Christian Scientist, with 31; and the Latter-day Saints, with 16. There are also a number of very small sectarian groups. The council of churches, which represents about 85 per cent of the city's Protestant population, is embarking on a plan to win the cooperation of more of the "marginal" groups.

And So Forth

The list of prominent guest preachers in Detroit this summer includes George A. Buttrick, Charles T. Leber, Jesse M. Bader, Norman Thomas, Roy L. Smith, Bishop Edwin H. Hughes, D. Elton Trueblood, Thomas S. Kepler, Bernard C. Clausen, Norman Rawson of Hamilton, Ont., and W. A. Smellie of Perth, Scotland.

Features of the five-day program of the A.M.E. Church's fourth district educational convocation held at Bethel Church here late in July were a banquet honoring six bishops and the presentation of citations to three Negro judges—Wendell Greene and Duke Stanton of Chicago and Perry Jackson of Cleveland.

The Detroit mayoralty race, culminating in the primary Sept. 13, promises to be interesting. Mayor Eugene Van Antwerp, an active Roman Catholic layman whose honesty, earnestness and "safe" middle-of-the-road position resulted in his victory in the last contest, is up for re-election. Opposing him are 33-year-old George Edwards, president of the common council, a Congregationalist and a consistent liberal who is likely to have the backing of U.A.W.-C.I.O. and civil rights groups, and Albert E. Cobo, city treasurer credited with being a "sound businessman," with considerable vote-getting qualities. Several other candidates are also in the field.

G. MERRILL LENOX.

Reveal Shameful Prison Conditions

North Carolina Discovers that Reform of the State's Penal Institutions Is a Number-One Problem

CHAPEL HILL, N. C., Aug. 16.—The need for prison reform in North Carolina has been emphasized by two recent developments. The superintendent of one of the state's prison camps was convicted of assault on a prisoner. For a minor infraction of rules the convict had been handcuffed to cell bars for 52 hours in a standing position, given nothing but water and released only every 12 hours for visits to the lavatory. Evidence showed that such discipline is permissible under the regulations of the prison bureau. Since it was clear that the prison system itself is on trial, the superintendent was given a suspended sentence. In pronouncing judgment the judge remarked that this practice is "enough to demote us from the high place we have occupied in the roster of progressive states." The case has been appealed by attorneys for the prison division. Meanwhile, Gov. Scott has ordered that disciplinary regulations be thoroughly overhauled.

F.O.R. Member Reports on Prison Experience

Before the opening of this case, liberal groups in the state had submitted to the governor a report by Bayard Rustin of the Fellowship of Reconciliation on his experiences during 22 days in a state prison camp. Arrested with two companions while making a bus trip through the south to test observance of the Supreme Court decision in the Morgan case, Rustin was convicted of violation of the state segregation statutes. After the state supreme court sustained the convictions the three served their terms in March of this year. The report, carefully and objectively written, confirms that "hanging up" on the bars is a not infrequent form of discipline. Its emphasis, however, is on conditions caused by uneducated personnel, overcrowding, failure to classify prisoners and lack of proper equipment. It reveals an almost complete lack of any constructive therapy in the prison system. Kept confidential until presented to the governor, the report is to be released for publication within a few days. The Fellowship of Southern Churchmen, members of the state university department of sociology and others are cooperating to see that it is effectively used.

Carolinas Awaken to Vice Conditions

The lid was briefly lifted recently on vice conditions in two Carolina coastal areas. Two Florida newsmen visiting Atlantic Beach, N. C., found wide-open gambling and no restrictions on the sale of beer to minors. In a feature article they described gaming places and related how, when they became too inquisitive, they were arrested by local officers who were

present but taking no action against the infractions of the law. The publicity, picked up by state papers, is reported to have resulted in a sudden disappearance of the gambling devices. But official action thus far is limited to denials and evasions of responsibility. In Charleston, S. C., the welfare council is seeking to uncover ringleaders who control that city's prostitution. A. M. Brabham, Methodist minister who is leading the effort, has been twice warned anonymously to drop the investigation, but announces that it will continue.

Rare Event in Carolinas—County Votes Wet

In Rowan county, N. C., antiprohibitionists won their first county election in three years. They have won only two of the 21 county liquor elections held in the state since 1937. The Allied Church League, a temperance organization, is directing dry efforts in a number of elections being held this year under the compromise plan adopted by the legislature whereby municipal elections may be held if countywide votes are not called for. The league is also preparing for 24 county beer and wine elections during the remainder of the year. Since 1946, 31 counties have outlawed the sale of beer and wine.

N.C.C.J. Regional Director Directs National Program

Allyn P. Robinson, for the past four years director in this area for the National Conference of Christians and Jews, has been appointed director of the organization's national commission on religious organizations. Mr. Robinson, who while pastor of United Church in Raleigh founded that congregation's well known institute of religion, will assume his new duties in New York about Sept. 1. The National Conference's third annual workshop in intercultural relations was held recently in Chapel Hill in cooperation with the University of North Carolina. Also cooperating in the program were students and faculty of the North Carolina College for Negroes in Durham. The workshop, first of its kind in the south, qualified participants for graduate credit from the university.

And So Forth

The third annual class in clinical pastoral training was held at Baptist hospital, Winston-Salem, during June and July. Established in 1947, this was the first such course offered in this part of the country. Similar training is now provided at Duke hospital under the direction of Russell L. Dicks, professor of pastoral care at Duke divinity school.

Carl R. Key has resigned as director of the state council of churches to become regional director of CROP. Frances Query, formerly religious education consultant, has been elected to succeed him.

The North Carolina Baptist state convention has bought from the War Assets Administration the Fort Caswell property near Southport, N. C. A 248-acre tract lying at the mouth of the Cape Fear river with the bay on one side and the ocean on the other, it is a nearly ideal situation for an assembly ground. The site is furnished with barracks, dwelling houses, dining halls, auditoriums and other facilities.

In Gastonia, N. C., where the local

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editor had recently challenged the Ku Klux Klan, Klansmen paraded in full regalia and visited two church services. This was the first public demonstration in the state in recent years. Five days earlier, state officials had suspended the charter of the Klan because of failure to file reports.

Dr. T. Carr McFall, of Charleston, S. C., has been appointed a member of the state advisory hospital council, the first Negro to hold such a position.

The South Carolina Democratic executive committee has yielded to directives of the federal circuit court, voting to abandon efforts to bar Negroes from the party and its primaries.

HENRY G. RUARK.

Foreign Missions Radio Series Attracts Renewed Interest

The Foreign Missions Conference reports that interest created by Dr. Albert Schweitzer's first visit to the U.S. and the return of Frank Laubach from successful literacy projects in Siam and India has resulted in increased demand for the conference's radio transcription series, "World Without End," which contains programs dealing with these two Christian leaders.

Baptists to Cleveland

U.S. Leaders Prepare for Meeting of World Alliance Next Year

CLEVELAND, Aug. 15.—Preliminary plans for the meeting here next July of the Baptist World Alliance were disclosed recently by leaders in charge of preparations. The conclave is expected to bring to the city 50,000 delegates and visitors from 60 countries. President Truman has been invited to attend the huge religious spectacle which the committee hopes to sponsor at Cleveland's lake front stadium. A pageant setting forth the meaning of religious freedom for today's world is also being planned. For a week before the meeting, 100 Baptist scholars and leaders will be engaged in preparing reports to be submitted to the assembly. An effort will be made to have delegates from behind the iron curtain present.

Cleveland Responds to Spellman Attack

Cardinal Spellman's attack on Mrs. Eleanor Roosevelt because of her published views on the Barden school aid bill evoked widespread and intense discussion in Cleveland, always noted for its excellent interfaith relations. It resulted in sending to Washington thousands of messages urging support of the bill in question. Protestants were joined by Jews and many Roman Catholics in expressing opposition to the cardinal's tactics. Walter Daniels, associate secretary of the Cleveland church federation, released a number of formal statements prepared by prominent churchmen warning against the effort by Catholics to secure public funds for their parochial schools. Among those whose statements were released were Bishop Beverley D. Tucker of the Episcopal diocese of Ohio (who said he would oppose appropriation by Congress of funds for Episcopal schools or colleges, whether directly or indirectly); John Bruere, pastor of Calvary Presbyterian Church; Herbert Young, professor at Case School of Technology and vice-president of the church federation's department of social action; R. H. Maxwell, pastor of the Evangelical United Brethren Church of Our Lord; a Catholic who wished his name withheld; and this correspondent, executive secretary of the Cleveland Baptist association. Samuel Cassel, Jr., pastor of Fairview Baptist Church, declared that the cardinal's denunciation of Mrs. Roosevelt "threatens the excellent working relations between the faiths which we have in our community."

And So Forth

Young people of the Methodist churches of Greater Cleveland have just completed their third annual summer camp workshop at Camp Crag near Brunswick, Ohio. Baptists are now conducting a similar workshop at their camp site at Vermilion on Lake Erie.

In a meeting held here, 900 Lutheran women from all over the U.S. and Canada voted against supporting a proposed new mission house on the campus of Concordia Theological Seminary, St. Louis, but authorized $65,000 for mission chapels in Honolulu and Tokyo.

The beautiful new debt-free brick building of Emmanuel Baptist Church, erected on the ruins of the former building destroyed by fire a few years ago, was recently dedicated.

On Sept. 15 Ludwig C. Emigholz of Kewanee, Ill., assumes the pastorate of historic Pilgrim Congregational Church, which gained wide fame during the long, distinguished ministry of Dan Bradley.

Norman S. Rice of St. Luke's parish, Montclair, N. J., has accepted the rectorship of St. Alban's Episcopal Church, Cleveland Heights. D. R. SHARPE.

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Serve Vermont's Rural Hinterland

State Church Council Sponsors Program Carried Out by Students—Set Up High School Institutes

PORTLAND, ME., Aug. 17.—A true piece of Christian pioneering is the "summer project" program of the Vermont church council. Under the auspices of this interdenominational agency a group of college and seminary students is brought to Vermont each summer to serve in neglected rural areas. This year 18 students—from as far west as Texas and as far east as Egypt—began their labors June 12 with a two-week training school conducted by Cleo Duncan, associate secretary of the council, at Camp Missisquoi, Enosburg Falls. During the first week they attended classes every day; the second week they took part in a laboratory experience in Donald Brushett's parish at Sheldon. After training, the workers are scattered among a dozen out-of-the-way communities where they work for a four-week period, then move on to another set of towns for four more weeks. As this is written the first period of work has ended with the most successful results recorded to date. Vacation schools held in many of the stations covered by the program reach over 1,000 youngsters, many of whom have no other contact with the church during the year. Curriculum is centered in study of the life of Jesus, with handwork and recreation projects tied in to illustrate the central theme.

Home Visits Are Part Of Program

Besides working in the vacation schools, the students visit every home in the communities where they are staying. Two leaders have walked over 60 miles in this endeavor so far and expect to increase their total to over 100 miles before the program ends in September. Five formerly closed rural churches are kept open for the summer as part of the project. This year Dr. Rosemary Brewster of Westford has conducted three health clinics, offering immunization against communicable diseases and complete physical examinations. Those concerned with the financing of interchurch programs will be interested to know that support for the project comes from women's clubs, Granges, the D.A.R. and three city community chests, besides the regular donations through church channels.

Vermont Council Provides For Teen-agers

Three institutes for high school young people are on this summer's program of the Vermont church council. They are held, respectively, at Camp Teela-Wocket in Roxbury, at Missisquoi camp, and at Poultney. The Teela-Wocket institute was held June 21-27 under the direction of Edward Dahl. Nearly 300 campers were in attendance; the staff numbered 37. The program covered Bible study, personal problems, organizational techniques and recreation, with the usual inspirational speakers from far and near. Guests included four Negro students from Hartford, Conn. Lewis Batten, Jr., of Plainfield was elected president of the student council. The world friendship offering, $451.66, was divided among Church World Service, the state church council's summer project program, the United Negro College Fund and the Japanese Christian University, with enough left over to provide a few scholarships for young people representing Vermont at a regional planning conference.

Oldest Friends Yearly Meeting Holds Annual Session

The 289th session of the New England Yearly Meeting of Friends was held "sixth month 21-26" at Phillips Academy, Andover, Mass. For the 22nd year James A. Coney was elected field secretary of the meeting. Speakers included Malcolm S. Pitt, dean of the Kennedy School of Missions, Hartford Seminary Foundation; Howard Pierce Davis, lecturer on international affairs; Gilbert F. White, president of Haverford College, and others. All sessions were well attended, with young Friends and juniors conducting their own meetings under the guidance of Lawrence Perry of the Young Friends board of the Five Years Meeting. Mr. Coney reports that this is the oldest organized yearly meeting in the world, antedating the London meeting by 8 years.

New England Rural Church Workers Meet in Maine

The 23rd annual New England rural church workers' conference was held at

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Ocean Park near Old Orchard Beach, Me., June 27-July 1. This conference, long a "must" on the calendars of many country preachers and their families, is always well attended and rich in inspiration. This year it was officially merged with the meeting of the New England town and country church commission, which for many years has sponsored the conference and raised funds to enable many ministers to attend who would not otherwise be able to do so. Old-timers and many not so old miss the leadership of Hilda Ives, who was the moving spirit of both organizations for many years, but the fellowship of families which she encouraged is still the principal order of business. An important item on the agenda always is the annual meeting of the John Frederick Oberlin fellowship, a fraternity of ministers and church workers who have dedicated their lives to the town and country field.

And So Forth

The Christian civic league of Maine together with the Maine state Grange is obtaining signatures to a petition for a popular vote to prevent enactment of a legislative bill that would permit running horse racing with pari-mutuel betting in the state. As this is written about 15,000 of the necessary 22,500 names have been secured and the issue is still in doubt.

C. Raymond Chappell of the New Hampshire Baptist convention reports that the 116 churches of the convention have given $130,769.03 to the World Mission Crusade of the Northern Baptist Convention during the past four years.

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Minimizes 'Red' Danger in Japan

Moderator Kozaki of United Church Tells Washington, D.C., Audience Reports of Threat Are Exaggerated

WASHINGTON, D. C., Aug. 16.—At an informal reception given in his honor by the Washington federation of churches Aug. 1, Moderator Michio Kozaki of the United Church of Christ in Japan declared that reports on the inroads made by communism in Japan have been greatly exaggerated, although the desperate economic needs of the Japanese people might be expected to render them susceptible to Communist promises. Dr. Kozaki is visiting the U.S. on his way home from the meeting of the Central Committee of the World Council of Churches in England. He had words of praise for the administration of Gen. MacArthur. As evidences of the renewed interest in Christianity in Japan, Dr. Kozaki cited the rapid circulation of the New Testaments sent to that country after the war, the steady growth of the churches and the strong influence of evangelical Christianity in the imperial household.

Virginia Seminary Receives $300,000 Gift

Alexander Zabriskie has announced the receipt of a $300,000 gift by the Virginia Theological Seminary at Alexandria, of which he is dean. The money will be used to build a new central dining hall and kitchen. Three new dormitories will be ready for occupancy this fall at the Episcopal institution, and a fourth will be completed next year. Despite its expansion program, the seminary will be able to accept fewer than half the applicants for admission this year.

Military Chaplains In New Building

Late last month the Military Chaplains Association installed its executive offices in the new Chaplains Memorial building at 122 Maryland Ave., N.E. When office organization is completed, Brig. Gen. George F. Rixey, retired army chaplain who was recently appointed executive secretary-treasurer of the organization, will sail for Europe to study the possibility of organizing an international chaplains' association. The association is planning for its 25th anniversary celebration, to be held here next May.

Consider Memorial to 'Men Of All Faiths'

A Senate bill submitted by Majority Leader Scott Lucas would provide for the erection in Washington of a memorial to the "men of all faiths" who fought for the U.S. in World War II. Speaking in support of the plan before the subcommittee considering the bill, Senator Paul Douglas of Illinois emphasized the need to develop a greater degree of spiritual unity. The suggested memorial, he said, would be a symbol of that unity. Senator Green of Rhode Island, chairman of the subcommittee, has expressed interest "if the result would be a living memorial serving a useful purpose."

Laymen's Church Activities Often Unnoticed

When Dr. E. F. Sappington, chief of staff at the Church and Homeopathic hospital here, died the other day, the community again became aware of the quiet, significant contribution made to its religious life by busy professional men. For 40 years Dr. Sappington had taught in the Sunday school of the Washington Church of the Brethren. Commentators on the Washington scene are usually inclined to overlook the services contributed to the city's church activities by hosts of men and women in government, professions and business.

Seek Code to Permit Slum Clearance

The new national housing law provides for participation by the District of Columbia in a program of slum clearance. A new housing code is being studied by the bureau of public health engineering. The Washington housing association before the recent war proposed a housing code which, however, was termed "too inclusive" by the district commissioners. Now Commissioner Guy Mason states that there is no longer any excuse for not establishing such a code, and calls for the extension of slum clearance on a "health and welfare" basis.

And So Forth

Msgr. John Cartwright, rector of St. Matthew's Roman Catholic Cathedral here, joined Cardinal Spellman in attacking Mrs. Eleanor Roosevelt for what he called her anti-Roman Catholic prejudice expressed by "indirection, sly insinuation, mean reservation and every slick device." He praised the New York prelate for "unveiling the secret intolerance of a notable public character who has for many years unjustly enjoyed the reputation of tolerance."

The First Evangelical and Reformed Church here has installed Andrew Y. Kuroda as assistant minister to work among persons of Japanese ancestry in Washington. Mr. Kuroda, assistant director of the Library of Congress' Japanese section, will serve on a volunteer basis. After study at Auburn and Union seminaries, Mr. Kuroda was pastor in a Methodist parish in Salem, Ore., and in June was received into the E. & R.'s Potomac synod.

Thomas Poley Krock, widely experienced publicist, has joined the staff of Protestants and Other Americans United for Separation of Church and State. He will be in charge of fund-raising and promotional work for the agency.

Warren Hastings, pastor of National City Christian Church, will shortly return from visiting Japan, Guam and Hawaii as a member of a four-man team which conducted conferences and spiritual retreats for chaplains.

On July 12 funeral services were held at the Lutheran Church, Manassas, Va., for Otto Princalus, said to be the first displaced person to die in this country. A native of Latvia, he and his family had resettled on a farm near Centerville. A displaced Latvian minister, now living in Baltimore, read the ritual of their homeland. Burial was in the cemetery adjoining the church.

L. RALPH TABOR.

Quaker Emphasis On Rehabilitation

New Stress in A.F.S.C. Program Results from Overseas Workers' Discovery of Greatest Present Needs

PHILADELPHIA, Aug. 16.—The American Friends Service Committee is shifting its emphasis from relief through provision of food and clothing to rehabilitation of the mind and heart. Every Quaker who returns from work abroad stresses the hunger he found for spiritual resources and for a dynamic faith. The committee feels, too, that the need for a reconciling spirit is no less urgent in our own areas of social and economic conflict, and that young Americans must find ways to adjust some of these tensions and deal with injustices in their own communities. It realizes, however, that financial support for a program involving such an emphasis will be more difficult to secure than has been the case with appeals for material relief.

Continue Work In Palestine

At the request of the United Nations committee on relief for Palestine refugees, the A.F.S.C. has agreed to continue until Dec. 1 its work among the thousands of destitute refugees in southern Palestine. In that area, the medical program which began with clinical work has been expanded to cover diagnostic, preventive, school health and sanitation programs. In and around Gaza some 40 Quaker workers are distributing milk and other food, conducting tent and prayer schools and providing medical services.

Other Quaker Projects

This summer for the first time the Friends service committee sponsored an international student seminar in Japan. It was similar to those previously conducted in the U.S., Germany and Finland. The committee's institutes of international relations, which have come to occupy a prominent place on the summer calendars of many individuals and groups, were held in 21 separate sessions, 14 for adults and 7 for high school students. Comments one new attendant: "I am grateful to the institute for a ray of hope in the efficacy of individual effort." A Hopi Indian who shared in the Quaker work camp on his reservation in Arizona had this to say: "It is a tradition in the Hopi tribe that when one of the clan is in need of help with his garden, we all pitch in and help him. These people think the clan is worldwide." Since last Oct. 1, the six baling centers the committee maintains at New York, Pasadena, San Francisco, Seattle, Chicago and Philadelphia have processed 1,384,242 pounds of clothing, shoes, soap, leather and textiles for overseas relief.

Presbyterians Sponsor Programs On Church and Race

This summer the Presbyterian, U.S.A., Institute on Racial and Cultural Relations sponsored an institute on church and race at Lincoln University here. Working in this "laboratory of practical Christian brother-

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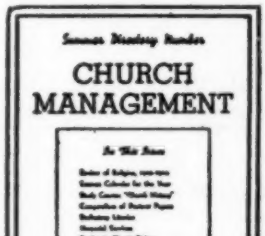

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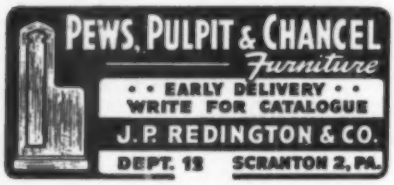

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hood" were laymen and ministers from eight denominations and from white, Negro, Oriental and Spanish-speaking churches. William H. McConaghy directed the proceedings, with Dean Jesse B. Barber of Lincoln as his associate. . . . In the "Adventure in Christian Fellowship" contest sponsored by the Presbyterian, U.S.A., Board of Christian Education and the National Conference of Christians and Jews, Westminster fellowships in three Presbyterian churches won $40 awards for combating local racial and religious prejudices and discrimination. The winning fellowships were in Towanda, N. Y., Kansas City, Mo., and Washington, D. C. Additional awards of $30 each went to high school groups in Fond du Lac, Wis., Herman, Ill., and Hornell, N. Y. All these organizations are in communities which have conspicuous social and economic barriers.

'Boardwalk' Services Have Busy Season

Ocean City, N. J., is the only resort in the world where boardwalk theaters are pre-empted by religious services on Sunday evenings. On Aug. 7 the Moorlyn offered J. S. Ladd Thomas of Temple University school of theology, under auspices of the Methodists; at the Village, the Ocean City Tabernacle association presented Harry M. Taylor of East Orange, N. J.; at the Strand, the Lutherans sponsored an address by Floyd Eichner of this city. On his 79th birthday, W. Elwell Lake, superintendent of the Tabernacle association, was paid high tribute for helping to keep this family resort "clean" through a "closed" Sunday and a ban on the sale of intoxicants. The Methodist laymen's week end at Ocean Grove featured as speakers the denomination's new lay activities secretary and Norman Paullin of Philadelphia Baptist Temple. Wilbur M. Smith, editor of *Peloubet's Notes,* will address the Bible conference at Ocean Grove. The annual camp meeting at the resort will have as its preacher J. Sidlow Baxter of Edinburgh, Scotland; J. Wallace Hamilton of St. Petersburg, Fla., will speak at the preaching mission. Methodist Bishop John C. Broomfield preached four times at the Chester Heights, Pa., camp meeting. Walter C. Gum of Richmond, Va., was the evangelist at the Rawlinsville, Pa., meetings, where those who came for the sessions were housed in the traditional tents.

And So Forth

Last year Bryant M. Kirkland, pastor of First Presbyterian Church, Haddonfield, N. J., visited the Arctic. As a result of that visit, a new plane, the Arctic Messenger, has been bought and dedicated to the use of the Presbyterian mission on the Arctic coast of Alaska. Mr. Kirkland raised funds for the Piper Cub by giving lectures and by appealing for gifts from his suburban congregation and from the church he formerly served at Horton, Kan.

Edgar C. Young of Petersburg, Va., will be the first Negro to teach in the Philadelphia Divinity School. He will serve as professor of biblical and pastoral theology and as librarian and director of extension courses.

Daniel Brodhead, son of this correspondent, has been awarded a Rotary foundation fellowship for a year's theological studies at New College, University of Edinburgh. During this summer he took part in an international school-work camp at Orjangarden, Sweden.

CHARLES DANIEL BRODHEAD.

Study 'Rural' Techniques

Episcopal-Sponsored Town and Country Institute Held at Park College

KANSAS CITY, MO., Aug. 17.—Seventy-five young men and women preparing for careers as church workers met recently with agricultural and religious leaders at Park College, Parkville, Mo., for the annual National Town-Country Church Institute. The conference is sponsored by the Protestant Episcopal Church's National Council and its woman's auxiliary, the Roanridge Rural Training Foundation and the Episcopal diocese of West Missouri. Its purpose is to train future workers in the principles and methods of rural church work. As part of the program, the students assist with or supervise vacation Bible schools and other religious projects in the area.

Plan United Evangelism Program for 1950

Staff members of the Kansas City, Mo., council of churches are working out details of the United Evangelistic Advance program to be launched here next January. Approximately 60,000 Protestants in the city have enrolled in the project. At the outset of the planning, it was stipulated that the advance would not be carried out unless the enrollment equaled 15 per cent of the city's population. The program is expected to receive a definite impetus at the Festival of Christian Faith rally planned for Oct. 30, at which Ralph W. Sockman of New York city will be the featured speaker. A special choir will be led by Dean Swarthout of the University of Kansas' school of music. Plans for the advance itself envision a survey, census and national teaching mission during January, with the launching on Jan. 22 of a fellowship evangelism program to run to March 22. During the March 20-April 1 period a simultaneous visitation evangelism project will be carried out. Then, beginning on Oct. 29, the Sunday of the 1950 Festival of Christian Faith, preaching missions will be held in local churches. In reporting this citywide program, the *Kansas City Star* says: "The concerted effort of the various churches is being planned to train local Protestant leaders in techniques of fellowship evangelism, to stress the power of a united Protestantism and to create an atmosphere conducive to the advance of the individual churches for several years."

Park College Creates New Administrative Post

Preparatory to launching its diamond jubilee celebration next year, Park College announces that it has created a new administrative post, that of vice-president, and that it will be filled by Lee Jennings Ferry. Dr. Ferry, who was for two years associated with the raising of the $27 million Restoration Fund of the Presbyterian Church, U.S.A., will be in charge of public relations, fund raising and admissions. He

is a graduate of McCormick Theological Seminary, Chicago.

And So Forth

Seth W. Slaughter, for 12 years dean of the Bible college at Drake University and for four years dean of the similar school at the University of Kansas, has been appointed dean of the Bible college at the University of Missouri, Columbia. Former Dean Carl Agee is retiring from administrative responsibilities but will continue as professor of New Testament.

The unorthodox design of the Community Christian Church here is now accepted casually by local citizens, but it continues to attract the attention of visitors. The ultra-modern building, of which Frank Lloyd Wright was architect, bears little resemblance to the usual church edifice. It was dedicated in 1942, after a compromise had been worked out with city officials, who delayed construction for some time because specifications for the foundation did not meet the city's building code requirements.

A number of Sunday schools in this area have been closed because of the polio scare; others report a decided drop in attendance.

Robert G. Mayfield, lawyer of Lebanon, Mo., plans to give up his practice to devote his time to promotion of the work of Methodist Men, men's work organization in the Methodist Church.

P. H. LUNN.

The Church Roll

On their return Aug. 4 from a tour of Europe that included eight days in Czechoslovakia, Franklin Clark Fry and P. O. Bersell, presidents respectively of the United Lutheran and Augustana Lutheran churches, reported that pastors and laymen in Czechoslovakia are determined to survive restrictions placed on Protestants by the government.

The navy department has announced that Capt. Stanton W. Salisbury has been appointed chief of naval chaplains and assistant chief of naval personnel. A Presbyterian minister, Chaplain Salisbury has served in the naval chaplains corps for 28 years. When he takes over his new post Sept. 1 he will be promoted to rear admiral. He succeeds Rear Admiral W. N. Thomas, who is retiring.

Lynn Harold Hough, formerly dean of Drew Theological Seminary, has completed a short summer preaching ministry at City Temple, London.

Guy Howard, widely known as the "walkin' preacher of the Ozarks" and author of the best-seller of that title, has been awarded first prize of $7,500 in the international Christian fiction contest conducted by the Zondervan publishing house of Grand Rapids, Mich. His prize-winning novel, *Give Me Thy Vineyard*, also has an Ozark setting.

The parents of Robert L. Moore, Jr., who lost his life while serving with the air-force in Manila, have presented to the Northern Baptist Assembly at Green Lake, Wis., a memorial to the 11 Northern Baptist missionaries who were martyred in the Philippines in December 1943. It is a replica of the outdoor worship site where the missionaries had met in the mountains, with a terraced and landscaped vesper circle overlooking Green lake. It is to be known as the Robert L. Moore, Jr., Hopevale memorial. Participating in the dedication ceremonies Aug. 14 was Prof. Rebecca D. Rio of Central Philippine College, Iloilo, who was a companion of the martyred missionaries.

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The Crooked Way (UA) *Melodrama* about veteran, victim of amnesia, who in seeking clues to his past discovers that he has been a vital link in vicious gangster ring, undergoes harrowing experiences before he can break with his past. One of the most *brutal, sadistic* gangster films to appear in a long time. M

Look for the Silver Lining (War.) *Musical* built around events in career of Marilyn Miller, musical comedy star of the Ziegfeld period. A lavish production in technicolor, with elaborately staged representations of scenes from Broadway musicals in which the star appeared, with Ray Bolger's performance particularly ingratiating. As in most films based on lives of theatrically famous persons, considerable liberty has been taken with facts, but what results is an entertaining, *colorful* production. M,Y

Scene of the Crime (MGM) *Melodrama.* When retired detective is slain near bookie joint, his youthful successor (Van Johnson) vows to apprehend the killer, does so only after bloody ambush engages most of the police force. A confusing, *mainly pointless* tale, with obscure plot ramifications and many people introduced for unclear reasons. M

Yes Sir, That's My Baby (Univ.) *Comedy,* with occasional song and dance sequences featuring Donald O'Connor. All about a fabulous college where the football team is threatened with obliteration, the beloved elderly coach with loss of job, because the five best players must baby-sit while their wives improve their minds. Probably the *silliest* effort of the year, but if you are devoted to the type of humor in such comic strips as "Blondie" you may enjoy it. In technicolor. M,Y,C

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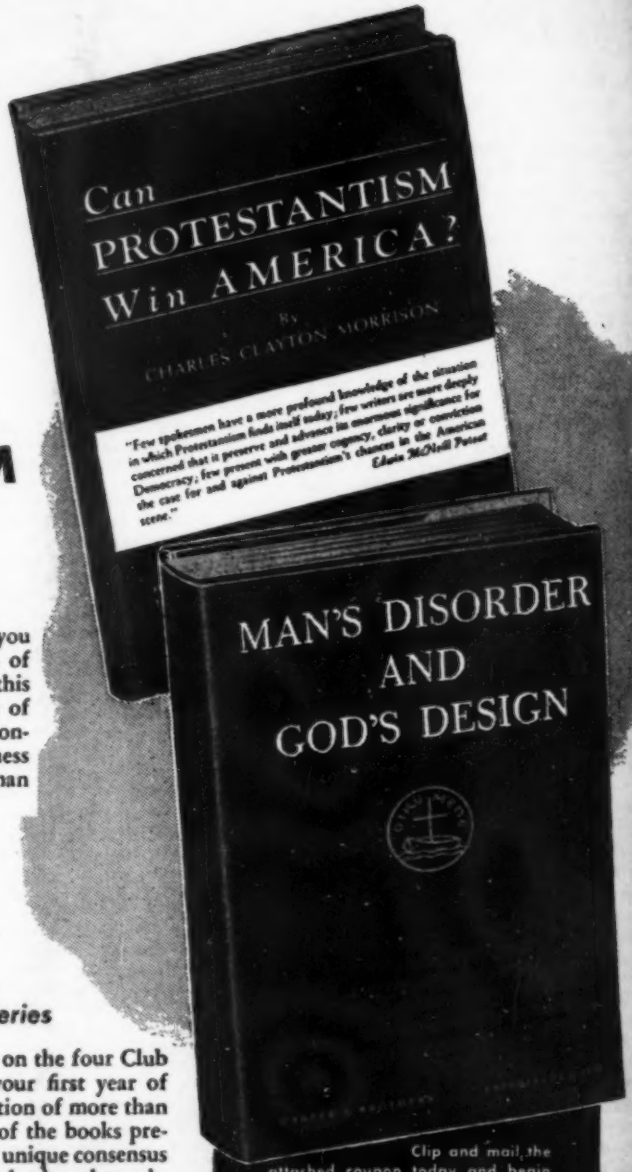
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